Catechetical Exercises,

OR

QUESTIONS and ANSWERS

For Youth to Learn,

THAT

They may better understand

THE

CHURCH CATECHISM,

WITH THE

CATECHISTS

Enlargements upon them.

Ps. 34. 11. *Come ye Children, hearken unto me: I will teach you the fear of the Lord.*

By Jos. Briggs M. A. *and Vic. of* Kirkburton *in the County of* York.

CAMBRIDGE,

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The Epiſtle

DEDICATORY.

TO THE

Moſt Reverend Father in God

JOHN,

By Divine Providence,

Lord Arch-Biſhop of YORK,

PRIMATE of *ENGLAND*

AND

METROPOLITAN.

May it pleaſe your Grace,

IT was a Mighty Veneration the firſt and better Ages had for their Governours, The Guides of their Souls, agreeably to the Rules of Chriſtianity, and even to the common ſenſe of Mankind; And that quite contrary now-a-dayes, the Holy Orders are vilely eſteemed by,

Abundance of Men, (and thoſe ſometimes pretending a High Zeal for Religion,) is to be imputed very much to their bad Education in their tender years, and perhaps to no one thing more.

But it is not againſt this Evil alone, that a good Education of our Youth would provide an effectual Remedy, but in my opinion, againſt a Multitude of Epidemical Errors and Immoralities. It is certain, True Religion thrives beſt when planted betimes, having its Foundation in an early Piety. Happy are thoſe Children whoſe Lot is to be begotten of Godly Parents, careful to ſeaſon their Minds with vertuous and ſober Principles, and while they are Children, to acquaint them with the Scriptures of Truth and Godlineſs. None ſtart with greater Advantages in the Chriſtian Race, nor uſually perſevere with a more vigorous Conſtancy therein, then they who are taught to remember their Creator in the Days of their Youth, the firſt Fruits of their Time being Conſecrated to God and Religion, before corrupt affections have clapt

clapt a Bias upon their Inclinations, and a Train of Vices hath depraved, and in great measure laid a sleep the Natural Notions of Good and Evil in them.

To this great purpose Catechizing and Diligence in teaching the Catechism is continually and very appositely urged upon Us of the Parochial Clergy, by our Ordinaries in their Annual Visitations, according to the Royal Injunctions. And loth I am to say, or even to think any of my Brethren so culpable, as either to be so ignorant as to need my Instructions, or so negligent as to want my Excitements in so necessary and (as is Universally acknowledged) so profitable an Office of their Ministration.

It is for the common People's sake therefore, that I expose these Specimens of my Labours in this kind to a publick View. I think it a great Blessing to them, that they may have the Advantage of being taught by both their senses, their Eyes as well as their Ears. What is taught by the Ear may affect and pierce more, but the Letter written endureth

longer, and the Souls of men have the Advantage of a more deliberate Consideration, and a longer continuance therein.

Having therefore a Desire to do good both ways, according to my poor Abilities, (not so much fearing Censures, as endeavouring to Edifie,) I submissively offer these my Labours to your Graces Patronage, as justly yours, being performed in your Charge, by one under your Fatherly Jurisdiction, who unfeignedly prayeth for the Peace and Prosperity of Gods Holy Catholick Church, and the continual dew of his Heavenly Blessing upon the Bishops and Clergy thereof, and particularly a double Portion of his Spirit upon your Grace; that we may be long happy in your Wise and Active Conduct; and one who earnestly begging your Graces Prayers for him, heartily desires to approve himself upon all Occasions.

Your Graces in all humble Duty
and Observance,

Jos. Briggs.

THE

THE PREFACE.

To Every CHRISTIAN READER,

Particularly to my Brethren, the Younger of the Reverend CLERGY OF THE *Church of* England, *&c.*

Reverend Brethren,

WHAT Place and Figure the Catechiſt had in the Primitive Churches is well known: and the Diligent Diſcharge of this part of our Miniſtry, being moſt ſtrictly required by the Canons of that Holy Church, whereunto by all manner of right we ow the moſt ſincere Obedience; which being alſo ſo frequently urged upon our practice by our Ordinaries at every Viſitation, and there being perhaps, nothing we do, or can do, that can be more beneficial to our Flocks; Nothing which (if rightly performed) can more conduce to a thorough Reformation of Chriſtians, or to the comfort and Satisfaction of the Paſtors Conſciences, It ſeems

ſtrange to me, That it is ſo much neglected, at leaſt moſt curſorily and inſipidly performed in many Pariſhes, eſpecially in Market Towns, where nothing pleaſeth, but the Miniſter's ſett and ſolemn Diſcourſes on ſome particular Texts in Scripture, commonly called Preaching, as if there were no other preaching but this.

God forbid I ſhould paſs the leaſt undecent Reflection upon thoſe; but this I am bold to ſay, Whatever good Man will take the pains (as every one ought) to examine his Children and Servants of what they have learnt by them, and to aſſiſt them to his utmoſt power to profit thereby; He will ſoon find it a very ſlender Account they are able to give of an hours Diſcourſe, and muſt, from a conſtant Experience hereof, conclude an abſolute Neceſſity of both Miniſters and Maſters of Families greateſt Diligence in this eaſie and Familiar way of inſtructing them in matters of Religion, and that it is very little good, which Sermonizing without Catechizing can do, and therefore hath not the leaſt appearance of juſtice for thruſting it out of the Church.

That we ought to Catechize, I hope I need not ſay much to convince any thinking Man; the ſtreſs lies in finding out ſuch a courſe as wherein it may be done to purpoſe, that if it be poſſible, We may ſave ourſelves, and them that hear us, even the moſt ignorant of them that are willing to learn. And I would gladly be confident of your charitable conſtruction of this my pub-

publishing my own Method, so as by no means to interpret it a self-conceited or presumptuous prescribing it to others. Give me leave only to shew you how I fell into it, and then be it at your own Discretion how far you will accept or reject it, imitate, alter, or wholly decline it.

I account it to my self a great Blessing, that being by a sickly Constitution of Body forced from the Breasts of my Mother, that Famous School of the Prophets, the University of Cambridge, *a very good Providence cast me under the Wings and Guidance of an aged Divine, Grave, Learned and pious, a truly Loyal Subject to, and sufferer for his Sovereign, a most Orthodox Son of the Church.*

From him I had this Advice in my studies, (and it would be Envy to others Good to conceal it) to fix my Theological Studies in the first place upon the Creed, The Lords Prayer, and the Decalogue, with this reason to perswade it, That by composing Sermons on these, I should be at once provided with whatever should be useful in a Congregation in the Afternoons, and be likewise thereby enabled for this great work of Catechizing profitably, by but extracting the Quintessence of such Compositures by way of Questions and Answers as I went along; and also lastly have a constant storehouse to repair to, serviceable upon all Occasions, and upon all sorts of Subjects.

I heartily thank God, that I had this Coun-

sel

ſel given me, and that I followed it. Catechizing one way or other, either by a continued plain and homely diſcourſe, or by teaching Queſtions and Anſwers, and then uſing theſe ſhort Deſcants upon them, hath been my conſtant courſe in that place whither Divine Providence caſt me. In taking which, having found it all along a great drudgery to Tranſcribe, I was forc'd when I had gone thorough the Catechiſm, to be at the charge of an Impreſſion of ſo many Copies as might ſerve my Pariſh, which proving very faulty and defective, to my great diſſatisfaction, I thought it not amiſs to make a new Edition thereof; and to make it more profitable to all that would make any Uſe thereof, I have added the Catechiſt's Enlargement upon each Queſtion and Anſwer throughout the whole.

For the Queſtions and Anſwers upon the Apoſtles Creed, I acknowledge ſome conſiderable part of them, and the moſt material, upon which the reſt are grounded, to be thoſe Compoſures of the aforeſaid excellent Perſon, and them he gave to the Youth in his Pariſh to learn, and conſtantly examined them therein, to their great profit and Edification. And now I beg it may not be thought either preſumption or vain glory in me, to add thereto as I ſaw cauſe, to make it as eaſie as I could, to the weakeſt Capacities.

----I have well weighed every word in the Creed, and every clauſe, and almoſt every word in the whole Church-Catechiſm, from the beginning

to

to the end, proving every Obſervation therein by very plain Scriptures; which Courſe and Method, as it ſets the moſt Notable Texts before the younger peoples Eyes, and may to their great profit ſerve to imprint them in their Memories; ſo doth it mightily conduce to ſettle and eſtabliſh them in a firm belief of ſound Doctrine. And if Parents and Maſters of Families would be perſwaded thus to exerciſe their Youth, I am morally certain, it would make them good Chriſtians, Good Proteſtants, (or which is, I think, the ſame thing) Good and firm Members of the Church of England. *For as here, They may be inſtructed in the Truth and Certainty of the Chriſtian Religion in Oppoſition to the* Jews *and* Pagans, *ſo are all juſt Occaſions taken to arm them againſt Fanaticiſm and Separation. And if ſuch ſound Principles of Faith and Obedience be timely inſtilled into tender Minds; If Men would thus teach and bring up their Children in the Nurture and Admonition of the Lord, it will be very hard to think how they can fail of a competent underſtanding of their Religion, and whatever is neceſſary to be known or believed to their Salvation, or turn Apoſtates from it, without an extreme Oſcitancy and careleſsneſs in remembring and conſidering what they have been taught, or an incurable, wanton itch after Novelties; which latter, if indulged, it may be expected they will through Gods juſt judge-*

judgment fall into damnable Errors, and all the innumerable ſnares of the Devil, which he ſhall think fit to lay for them; and being once bewildred in them, it is rare, and in the Nature of the thing very difficult for any to recover themſelves, being taken Captive by him at his Will.

Yours in the Lord

J. B.

Catechetical Exerciſes.

PREFACE TO *CATECHISM.*

THE great end of Catechiſing being to inſtruct little children and the younger people, all that are ignorant and capable of learning the Fundamental principles of their Religion, It is therefore very proper to ask the Catechized what Religion they are of in the firſt place: and therefore it is no trivial or frivolous Queſtion with which our Catechiſme begins (What is your name?) for how this leads to the other may appear by theſe following Inquiries.

Q. *What did you receive the ſame time when you received your name?*

A. My Religion.

Q. *What Religion are you of?*

A. The

A. The Chriſtian; and therefore the name I then received is called my Chriſtian name.

Q. *When received you both theſe?*

A. When I was Baptized.

The Catechiſt's Enlargement upon the Queſtions and Anſwers.

Every perſon is Conſiderable two ways; As a man and as a Chriſtian; As a Man, He hath the Name of his Family, called his Sirname; As a Chriſtian, He hath another name given him, to wit, when he was baptized, and by being baptized entred into the Profeſſion of the Chriſtian Religion, which is therefore called his Chriſtian name.

Q. *Who gave you this name?*

A. My Godfathers and Godmothers, *&c.*

Q. *By whoſe means or help did you receive them?*

A. By means of my Godfathers and Godmothers.

Q. *Why are they called Godfathers and Godmothers?*

A. Becauſe they were inſtrumental in begetting me again unto God, and bringing me into Covenant with God, and ſtill ſtand engaged as Spiritual parents for my Godly Education.

Q. *Why doth the Church require the Uſe of Godfathers and Godmothers in Baptiſm?*

A. Becauſe the *Jews* had ſuch in Circumciſing their Children, ſo hath Chriſts Church in

in all ages secured the Godly Education of her Members.

Catechist. *Buxtorf* (*Syned. jud. l.* 1. *c.* 7.) gives it as a certainty That the Jews had Godfathers and Godmothers at Circumcision, and some hint of this Custom we have *Isaiah* 8. 2. Where we read of the Prophets calling for faithful Witnesses, when he called the Propheteſſes Son, *Maher, Shalal, Hashbaz*, and in *Luk.* 1. 59. we read that *Elizabeths* Neighbours and Cousins came together the Eight day to Circumcise her child, and would have called him after the name of his Father, *Zecharias*. So that by this account the Use of Godfathers and Godmothers seems to be derived (like the many other Usages in Christianity) from the *Jewish* Church. But whether so or no, it is manifest it was always practiced in the Christian Church. And that for those great ends of propagating Religion and preserving them from falling from it, who was already initiated into it. For if parents, natural parents, proved ignorant and could not; or wicked and would not teach and Educate their Children aright, or if they chanced to die or to turn Apostates, Hereby the Church took care for the godly Education of their Children. And this (saith Mr *Perkins*) was a laudable Custom above 1400 years. True (will some say) this was no more than what was Necessary in those Times of Persecution, but not so now, in these times of the Churches Peace. Yes, I answer, it is yet as necessary as then, Because We know not how soon Persecutions may come, and however, the present Age we live in abounds with many damnable Errours and Heresies, and the Prophanes and Debauchery thereof is very great, and therefore it is as needful now as ever, That some Persons be engaged publickly to see that children that are baptized

tized be brought up in the doctrine of Christ, and in the fear of God,

Q. *What just exception can be made against this Custome?*

A. None, but Godfathers and Godmothers neglecting their duties, now this or the like Exceptions lye against the best and most wholesome Institutions both of God and man.

Catechist. It is indeed a very sad thing that Godfathers and Godmothers so generally neglect their duties; I say therefore, O that All persons would be serious in undertaking this charge, and fulfill it more Conscientiously than commonly men do! And then, The Benefit of this Custom would convince all mankind, how convenient it is that it be retained, to prevent any persons making Shipwrack of Faith and of a good Conscience when they come to years of discretion.

Q. *Why do Christians give their Children names in Baptism?*

A. Because the *Jews* gave names to their children in Circumcision, and Baptism succeeds in the room of it; Again, it is intended That their names should always put them in mind of their Christianity, which they received together with their names.

Catechist. First, That Baptism succeeds in the room of Circumcision, As it is clear in matter of Fact, so I take it to be manifest in that one Text of St. *Paul*, Colos. 1. 11. *In whom also ye are Circumcised by the Circumcision made without Hands in putting off the Body of the Sins*

Sins of the flesh, by the Circumcision of Christ, buried with him in Baptism.

2. That the *Jews* gave their names, when they Circumcised their Children is plain in divers instances. To name but two, *Gen.*21.3,4. Abraham *called the name of his Son, which* Sarah *bare unto him,* Isaac, *and* Abraham *circumcised his son* Isaac *being Eight days old, as God commanded him.* And so had *John* Baptist his name given to Him at his circumcision, *Luk.* 1. 59. and so had our Saviour, *Luk.* 2. 21. *When* 8 *days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the Angel, before he was conceived in the Womb.*

3. As often as we mention, or think of our names we should (as much as possible) call to mind our Baptismal Covenant, *viz.* To be Christs faithful servants to our lives end, and hereof St. *Pauls* text, 2 *Tim.* 3. 19. may serve for a good Paraphrase, *Let every one that nameth the name of Christ* (or upon whom the name of Christ is called, in that he is called a Christian) *depart from iniquity.*

Q. *Seeing then you received both these in Baptism, I ask you what is Baptism, as it is in this place offered to your Consideration?*

A. It is one of the Seals of the new Covenant.

Catechist. Such was Circumcision, and therefore such is Baptism that succeeds it, *Rom.*4.11. *Abrahams circumcision was to Him a seal of the Righteousness of Faith which He had being Uncircumcised.*

Q. *What Covenant do you mean?*

A. The same which God made with *Adam* after his fall in those words, (*The seed of the woman shall break the Serpents head*)

and which he afterwards renewed at several times to Gods people by the Patriarchs and Prophets, and at last Ratified in Christs blood, called the Covenant of Grace.

Catech. This Covenant as made with *Adam* as the common parent and Representative of all mankind, you have in *Gen.* 3. 15. and as it was renewed to *Abraham*, you have *Gen.* 12. 3. and 22. 18. *In thee, in thy Seed,* (*i. e.* in Christ as St. *Paul* explains it *Gal.* 3. 8.) *shall all Families of the earth be blessed.* Which Covenant was afterwards renewed or new revealed in other words to *Jacob*, *Gen.* 49. 10. *The Scepter shall not depart from Judah till Shilo come*; by *Moses*, *Deut.* 18. 15. *A Prophet shall the Lord God raise up unto you of your Brethren like unto me, him shall ye hear*; by *David*, by *Isaiah*, *Jeremy* and the rest of the Prophets, too many to recite particularly here, and still in every age it was more clearly revealed then the former until the Seed came, the Mediator of this covenant, and ratified and established it by his Blood.

It will be of great Use to you (Good Children) if you can reach to understand thus much, much more if you can attain a competent practical knowledge of the terms of this Covenant, as your Catechism (well understood) may instruct you. I ask you therefore

Q. *How many parts are there in this Covenant?*

A. Two: Gods part, and ours.

Catech. For so it is in all Covenants, which being between parties, it obligeth them both to their respective parts, and neither of them can expect the benefit of the Covenant without his own performance of what belongs to him.

Q. *What then is Gods part, or what doth God promise in the Covenant of Grace?*

A. For-

A. Forgiveness of Sins, Sanctifying Grace, and Eternal Life.

Q. *How doth your Catechism express these?*

A. It shews what Benefits we receive by Baptism, to wit, that of limbs of Satan, we are therein made members of Christ: Of Children of Wrath and of the Devil, we are therein made Children of God; and of heirs of Hell, we become inheritors of the Kingdom of heaven.

Catechist. These are great things (Good Children) for you to learn, and having learnt them, I beseech you, do your best to consider them, and see how all are grounded in the plain words of Holy Scripture.

Of Limbs of Satan, as the Head and Father of all wicked ones, we are by Baptisme made members of Christ. Members (you all know) relate to a Body, Now the Church is the Body whereof Christ is the Head: and by Baptism we are made members of the Church which is the Mystical Body of Christ. For Baptism is the Sacrament of Admission into the Church, as the Lords Supper is the Sacrament of nourishment in the Church, 1 *Cor.* 12. 13. *By one Spirit we are all baptized into one body, whether Jew or Gentile.*

2. Whereas we are all by nature Children of wrath, one as well as other, *Ephes.* 2. 3. By Baptism we are born anew of water and the spirit, *John* 3. 5. and so have the power and dignity or priviledge to be called the Children of God by Regeneration, as well as by Adoption, for *John* 1. 12. *To as many as received him, to them gave he power to become the Sons of God, even as many as believed in his name,* and professed that belief by being Baptized. Gal. 3. 26, 27. *Ye are all the children of God by Faith in Christ Jesus; For as many of you as have*

been baptized into Christ, have put on Christ. And from hence they may call God, Father, saying, *Our Father which art in heaven,* witness what Christ said to his Disciples, *John* 20.17. *I ascend to my Father and your Father,* and from hence they are brethren to Christ, for *Heb.* 2.11. *He is not ashamed to call them Brethren.* And being thus children and sons of God, they are 3. By Baptism made Heirs of his Kingdom. Nay Inheritors thereof, even of his Kingdom of Grace in this life, and shall in due time be fully possessed of that Glory in the Life to come. All which is made good by several great Texts, 1 *Pet.*1.3. *He hath begotten us again to a lively hope, even of an inheritance incorruptible, undefiled and which fadeth not away, reserved in Heaven for us.* Tit. 3. 5, 7. *According to his mercy he saved us by the Laver and washing of Regeneration and renewing of the Holy Ghost; That being justified by his Grace we should be made heirs of eternal Life.* Rom. 8.16,17. *The Spirit beareth witness, that we are the children of God; and if children then heirs: Heirs with God, joynt heirs with Christ: if we suffer with him we shall also reign with him.*

Q. *How doth the new Covenant, The Covenant of Grace made with* Adam *after his fall, differ from the old Covenant, the Covenant of works made with* Adam *before his fall?*

A. The old Covenant of Works did not promise Forgiveness of Sins, nor accepted of Repentance, but required perfect Unsinning Obedience: But this new Covenant of Grace, doth promise forgiveness of sins upon repentance, and only requires sincere Obedience.

Catechist. The tenour of the old Covenant was, Do this

this and live, requiring ſuch an Obedience as not to ſin. But that of the new covenant is, If thou believe with all thy heart, Thou ſhalt be ſaved, accepting of ſincere, though imperfect Obedience: Such then is Gods part of the Covenant. What Ours is you muſt learn by the third queſtion in the Church Catechiſm.

Q. *What did your Godfathers and Godmothers then for you?*

A. They did promiſe and vow three things in my name, *&c.*

Queſtions and Anſwers explaining this, follow.

Q. *Are theſe great Benefits of the new Covenant, which is ſealed in Baptiſm, conferred upon all that are Baptized?*

A. Yes: but not abſolutely, but upon condition they perform their part of the Covenant.

Q. *What is our part of the Covenant?*

A. Repentance, Faith and Obedience.

Catechiſt. I pray you (good children) learn this great Leſſon, and always bear it in mind, That you can make no claim to any promiſe of God in his covenant, unleſs you be faithful in performing the condition of Gods promiſes. For the Covenant and promiſes of God are mutual, and it cannot be imagined that God can be bound, and we free and at liberty to live as we liſt. And then mark how this explication of our part of the Covenant agrees with what the latter end of your Catechiſm teaches you to be the Grace ſignified by Baptiſm, for our Baptiſmal Covenant

nant engageth us to a death unto sin, as we therein promise to renounce the devil, the world, and the flesh, by Repentance; and unto a life unto Righteousness, as we therein promise constancy in the true faith, and answerable obedience to Gods Holy will in our conversations. I ask you then

Q. *How doth your Catechism express these, Repentance, Faith and Obedience?*

A. Renouncing the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh: Believing all the Articles of the Christian Faith, and Keeping Gods Holy Will and Commandments, and walking in the same all the days of my life.

Q. *What is meant by renouncing the Devil?*

A. Renouncing all familiarity and making Contracts with the Devil, whereof Witches, Conjurers, and such as resort to them for help, are guilty; and all doing homage or worship to the Devil, as do all Idolaters.

Catechist. That there is such a sin as Witchcraft, is plain in that Gods law forbids and condemns it, *Exod.*22.18. *Deut.* 18.10. *Thou shalt not suffer a Witch to live:* and all know it was *Sauls* sin that he went for councel to the Witch at *Endor*. And were there no such sin, (as some in this age too boldly affirm) how comes St. *Paul* to reckon it amongst the works of the flesh? *Gal.*5.20. And that all Idolaters do really worship the Devil, is manifest by what the same Apostle saith, 1 *Cor.* 10.20. *I say, the things which the Gentiles sacrifice, they sacrifice to Devils and not to God.*

Q. *What*

Q. *What is meant by renouncing the works of the Devil? and what are theſe works?*

A. All ſins are works of the Devil, eſpecially pride, lying, diſcord, murder, envy and malice: now in Baptiſm we engage to reſiſt all the Devils Temptations to any ſin whatſoever, and eſpecially theſe, and to watch againſt them.

Catechiſt. This brand the Scriptures fix upon thoſe ſins eſpecially, for by pride, as the Apoſtle hints, 1 *Tim.* 3.6. *the Devil fell into condemnation.* For Murder. *John* 8.44. *he is a Murderer from the begining.* For Lying, the ſame Text tells you, *When the Devil ſpeaks a lye, he ſpeaks it of himſelf, for he is a lyar and the father of lyes.* And how much all envy is from him, is evident, as by what St. *James* ſaith, chap. 3. 14, 15. *If ye have bitter envying and ſtrife in your hearts, ſuch wiſdom is earthly, ſenſual, Deviliſh,* ſo, by this being one of his odious Titles, the envyous man.

And ſo is all Malice from him, and all hatred, being a degree and fountain of Murder. For 1 *John* 1. 15. *He that hateth his brother is a murderer,* and whoſoever (I add) tempts and enticeth another to ſin, acts the Devils part, who is the Tempter, and doth his work for Him, for that is another of his odious Titles, *Math.* 4. 3. and in a word, for this cauſe muſt we avoid all ſin, becauſe all ſins are works of the Devil. For ſo ſpake our Saviour to the wicked *Jews, John* 8.44. *ye are of your Father the Devil, becauſe his works you do.* It is good for you (children) to mind theſe and the like plain texts in Scripture, and to treaſure them up in your hearts. This then is one part and a great part of our Baptiſmal engagement, even in all things as St. *James* exhorts, chap. 4.5. *to reſiſt the Devil, and to maintain continual war againſt him.*

Q. *What*

Q. *What is meant by renouncing the world?*

A. We engage in Baptism to resist all Temptations arising from the men and things of the world, Riches, pleasures or honours.

Q. *What is meant by renouncing the pomps and vanities of this wicked world?*

A. We promise in Baptism not to set our hearts on any thing in this world, nor to follow its sinful ways, customs or fashions, and to avoid all wicked Company.

Catechist. All this worlds Temptations are either from the Men, or things thereof, as the former of these Answers teaches you. And as for the men thereof, if we would avoid and resist all Temptations from them, The most general direction that can be given is this, That we take heed of all evil company, and I believe, there is hardly any better or more useful lesson can be instilled into young and tender minds than this. For thousands are undone by falling into bad and loose company, and what considering person is there who laments not this, to see how many of good natures and excellent wits, are utterly perverted into an extreme and Atheistical wickedness hereby? Of this therefore the Holy Scriptures warn all men, and especially the younger sort, in innumerable Texts, *Ps.* 1. 1. *Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.* Prov. 1. 10. *My, son, if sinners entice thee consent thou not. If they say come with us, let us lay wait for blood,* &c. *Cast in thy lot among us, my son, walk not thou in the way with them, refrain thy foot from their paths,* see the Text at large. And chap. 2. 10. &c. he tells you how great a lesson of Wisdom this is, *i.e.* of Religion. *When Wisdom entreth into thine heart,* &c. *Discretion*

tion shall preserve thee, Understanding shall keep thee, to deliver thee from the way of the evil man, from the man that speaketh froward things, who leave the paths of Righteousness, to walk in the ways of darkness. Who rejoyce to do evil, and delight in the frowardness of the wicked. Whose ways are wicked and they froward in their paths. To deliver thee from the strange woman, even from the stranger that flattereth with her words. For her house enclineth unto death, and her paths unto the dead. None that go unto her, return again; neither take they hold of the paths of life. And in innumerable other places doth the wise man inculcate and urge this, too many to repeat here. I must content my self with St. *Pauls* injunctions to all that will live Godly in Christ Jesus, 1 *Cor.* 5. 9. *not to keep company with fornicators,* and v. 11. *nor with covetous, nor with idolaters, nor railers, nor extortioners, nor with any brother that walketh disorderly,* as it is 2 *Thes.* 3. 6. Concerning whom he *commandeth, in the name of the Lord Jesus, that we withdraw ourselves from them.* And in a word he exhorts, *Ephes.* 5. 11. *that we have no fellowship with the unfruitful works of darkness, but rather reprove them,* which must be by refusing all familiarity with them, as well as by verbal reprehending them. As for the things of this world, S. *John* tells us 1 Ep. 2. 16. they may be all reduced to these three, *the lusts of the flesh, the lusts of the eye, and the pride of life,* i. e. Riches, pleasures and honours. And for resisting all Temptations from them, I shall content my self with commending to your daily remembrance that one Text of his, chap. 3. 15. *Love not the world nor the things of this world, for if any man love the world, the love of the father is not in him.* And for avoiding all sinful customs or fashions, I shall only mind you of that general precept in Gods law, *Exod.* 23. 2. *Thou shalt not follow a multitude to do evil.* For thus shall ye, as St. *Peter* saith, 2 Ep. 2. 20. *escape the pollutions of this world,* and to all these you are bound by your Baptismal vow to be Christs faithful servants and souldiers.

diers. For as our Saviour saith, *Math.* 6. 24. *Ye cannot both serve God and Mammon*, God and the world or the lusts thereof, no nor your fleshly lusts, as the next Answer teacheth you.

Q. *What is meant by renouncing all the sinful lusts of the flesh?*

A. In Baptism we promise to mortifie the flesh by fasting and prayer, and not to suffer our fleshly lusts to reign in us so as to live in Gluttony, drunkenness or any moral uncleanness.

Catechist. As St. *Paul* expresses it, *Gal.* 5. 10. *We must walk in the Spirit and not fulfil the lusts of the flesh.* 1 Cor. 5. 17. we must follow his example, in keeping the body under and bringing it in subjection, that it should not rebel against the Spirit. *Gal.* . 24. *if we be Christs,* (as we all profess and promise to be in Baptism) *we must thus shew it, by Crucifying the flesh with the affections and lusts.* We must as St. *Peter* exhorts, 1 Ep. 2. 10. *As Strangers and Pilgrims abstain from fleshly lusts which war against the Soul.* For this (I beseech you, young men and maids) to think of, you cannot fulfil your fleshly lusts, falling into either drunkenness or fornication, whether simple fornication, or that before Marriage, or by any other wretched wicked manner of life, but you'l thereby become eminently guilty of a direct Breach of your Baptismal Vow and Covenant with God. And in short I wish you with all my heart to bear that text of St. *Pauls* continually in your minds, *Rom.* 8. 13. *If ye live after the flesh ye shall die, but if ye through the Spirit do mortifie the deeds of the body, ye shall live.* So here is Life and death set before you, and put to your choice.

Q. *What*

Q. *What is the life of a Christian in respect of all these?*

A. It is an holy Spiritual Warfare; for we are in Baptism listed Souldiers under Christs banner, continually to fight against these our spiritual enemies.

Catechist. 1 Tim. 1.18. *We must war a good warfare, holding faith and a good Conscience.* 1 Tim. 6.12. *We must fight the good fight of Faith whereunto we are called, having in Baptism professed this good profession before many witnesses,* even in the presence of God and in the face of the Congregation.

Q. *By what means may we fight this good fight and warfare so as to overcome?*

A. By the continual use of prayer, fasting, faith and watchfulness over our hearts and senses, and constant care to walk according to Gods word.

Catechist. To all these Gods H. Word directs us with the greatest plainness. To prayer with fasting. 1 *Thes.* 5.17. *pray without ceasing, or continually.* For this Devil of fleshly lusts, Christ saith *Matth.* 17.21. *goeth not out but by fasting and prayer.* By these it is that the flesh is mortified and kept under, *Gal.* 5.16. *This I say therefore, Walk in the spirit, and ye shall not fulfil the lusts of the flesh. For the flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other.* But therefore *Gal.* 5.24. *They that are Christs indeed, do crucifie the flesh with the affections and lusts.* And to these of fasting and prayer, S. *John* adds Faith, 1 Ep. 5.4. *Whosoever is born of God overcometh the world, and this is our victory that overcometh the world, even our Faith.* And our Saviour adds Watchfulness, *Matth.* 26.41.

26.41. *Watch and pray, that ye enter not into temptation.* Luk 21. 32,33. *Take heed to yourselves, lest at any time your hearts be overcharged with surfeting and drunkenness, and the cares of this life, and that day come upon you unawares*; & 36. *Watch ye therefore and pray always,* Mark 13. 37. *And what I say unto you, I say unto all, watch.* And lastly, O! that young people would often Meditate upon what *David* directs them to, even circumspect walking according to Gods word! *Psal.*119.9. *Wherewithall shall a young man cleanse his ways, even by taking heed thereto according to Gods word.*

These particulars make up that Repentance that you promised in Baptism, now,

Q. *What is that Faith that you also promised?*

A. To believe all the Articles of the Christian Faith, that is, All that Christ taught, did, and suffered for our Salvation, as they are recorded in the Gospel, and summed up in the Creed.

Q. *Is it enough to assent to the Truth of those Articles? or what farther is required to make my Faith acceptable to God?*

A. I must so believe every Article, as to live answerably to what it teaches us; for Faith is nothing worth without good works of obedience.

Catechist. Concerning the former Answer, I shall only remark to you that Definition St. *Luke* gives of his Gospel, *Acts* 1.1. *It is a Treatise* (he saith) *of all that*

that Jesus *began to do and to teach*, and adding only, what he suffered for the Salvation of sinners, you have then the true object of a Christians faith and belief. Now them must we believe, that is, assent to them from our hearts, profess them with our lips, and walk suitably to them in our lives. And this is that Faith S. *James* teaches us, Chap. 2. 17. He affirms *That the Faith which hath no works is dead, being alone.* For ver. 21. *Was not Abraham*, the great pattern of Faith, the Father of the Faithful, *justified by works, when he offered up Isaac*, thereby shewing the truth of his Faith by ready obedience to Gods Commandments? Ver. 26. *By works was his Faith made perfect*, and he instanceth there in *Rahabs* faith also, ver. 25. and requires this therefore of all that pretend to believe, *Shew me thy Faith by thy works*, v. 18. For they it is that must shew it to be true, or nothing can shew it. Every evil worker is a real Unbeliever. Good works are Faiths witnesses, as the tree is known by its fruits.

Q. *What then is that Obedience you promised in Baptism?*

A. To keep Gods Holy Will and Commandments, and walk in the same all the days of my Life.

Catechist. It is therefore a constant effect of true faith in whomsoever it is, it produceth an Universal Obedience of the whole man to all Gods Commandments, and that so constant, as to continue and persevere therein to our lives end.

Church Catechism the fourth Question.

Q. *Dost thou not think that thou art bound to believe and do as they promised for thee?*

A. Yes verily, *&c.*

Explanatory Queſtions and Anſwers.

Q. *How can Godfathers and Godmothers promiſe ſuch great things, as theſe for Children whom they bring to Baptiſm?*

A. They only promiſe them in the Childrens names, till they be of age to take it upon themſelves; ſo the duty promiſed belongs to the Children, and Godfathers and Godmothers engage only to ſee they be taught what they promiſed for them, and to excite them to perform it by inſtructions, reproofs, exhortations and prayers.

Catechiſt. The ſcope of this Anſwer is to ſtate the matter, how far Sureties ſtand engaged by what is done at Baptiſm. But to this are children chiefly to take heed, that the things promiſed do chiefly lye on them to perform, though not themſelves, but others engaged it only in their names. For they are in equity bound thereby. For Parents uſually oblige their Children in civil contracts and Bargains, and why not much more then, to what is their Bounden duty before, as Creatures to their Lord, their Maker and Redeemer? Or who will ſay but that it is in the Parents power to devote their Children to Gods ſpecial ſervice, as *Hannah* did *Samuel*, 1 *Sam.* 1.18. or as *Timothy's* parents may well be ſuppoſed to have done Him, in that they taught Him the Scriptures of a child; and without doubt, whatſoever children they be that renounce or do not perform this their Baptiſmal Vow, though but made by others, in their name, they incur the Guilt of Perjury, and forfeit all the promiſes of God made to them in his Covenant.

To prevent this therefore, and to make children (when grown

grown up) ſenſible of their having entred ſuch a vow, and that they may now voluntarily take it upon themſelves and that before the Congregation, and thenceforth look upon themſelves as engaged by their own Act and deed, To this end, is this Queſtion intended, whoſe anſwer hath divers excellent parts, all remarkable, agreeable to ſound and Orthodox Doctrine, and to the H. Scriptures. I ſhall reduce them to theſe Queſtions.

Q. *Art thou then willing now to take this vow and promiſe upon thy ſelf?*

A. Yes verily.

Catechiſt. Mark here (good child) what thou profeſſeſt, even to ſtand to the vow made in thy name, and remember the Text, *Eccles.* 5. 4. *Better never vow, than not perform what thou haſt vowed.*

Q. *How ſhalt thou ever be able to do thoſe things, being by nature ſo prone to all evil, and averſe to all Good?*

A. I ſhall be able to do them through Chriſt ſtrengthning me, therefore I ſay, (and by Gods help ſo I will.)

Catechiſt. Thus is every child taught modeſtly to declare his Reſolution in the words of St. *Paul, Phil.*4.13. and it much concerns you and all men to be humbly ſenſible of what the ſame Apoſtle ſaith, *Rom.* 7.18. *In me, that is, in my fleſh dwelleth no good thing.* And that our Saviour ſaith expreſly, *John* 15.5. *I am the Vine, ye are the branches: He that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing.* And becauſe this help ſhall not be wanting to any that will ſincerely endeavour it, therefore doth the Apoſtle, *Phil.* 2.12,13. hereby enforce his exhortation, *work out your ſalvation with fear and trembling; for it is God that worketh in you both to will and do of his good*

pleasure. As if he had said, take heed to yourselves that you make use of Gods help, while you may have it, work yourselves, while God worketh with, and in you.

Q. *What art thou better for being baptized, more than those that never were baptized?*

A. This being Gods own Ordinance for washing away Original sin, and admitting men into Covenant with God: I am thereby called into a state of Salvation through Christ, for which therefore I heartily thank God my heavenly father.

Catechist. By this Answer a child is well taught to be deeply sensible, and to declare himself to be so, that he is in a much better Condition then he was before, or than they are who never were Baptized. For who can deny that Baptism is Christs own ordinance for washing away sin, and admitting him into Covenant with God? And what is this but a state of Salvation by Christ? there being as S. *Peter* saith, *Act.*4.12. *No salvation to be had by any other, no other name given under heaven whereby we must be saved, but only the name of our Lord Jesus Christ.* For this therefore their being brought thus into a state of Salvation, Holy Church very laudably teaches her children to give publick thanks, according to that in *Psal.*8. 2. *Out of the mouths of babes and sucklings God hath ordained praise.*

Q *But what if you should fall off from, or renounce your Baptism as many do?*

A. Then shall I be much worse for being Baptized. This Apostacy will aggravate my Damnation.

Catechist. True; for as *Matth.*10.21. *He only that endureth*

dureth to the end ſhall be ſaved, ſo *Matth.* 12. 40. *Wo unto them whoſe latter end is worſe than their beginning,* who, (as the Apoſtle *Heb.* 10. 30. expreſſeth *Apoſtacy,*) *draw back to the perdition of their Souls.*

Q. *What means muſt you then uſe to prevent this?*

A. I will pray continually that God will give me his Grace, that I may continue in the ſame unto my lives end.

Catechiſt. And I beſeech and exhort you, Good Children, learn thus to pray betimes, and exerciſe your ſelves in prayer daily, in ſome or other good forms of prayer for this great thing that you may continue in Chriſts words, and ſo be his Diſciples indeed, *John* 8. 29. Ask, and ſeek, and knock, as your Saviour teacheth you, by prayer, by continual prayer, and he aſſures you then of the help of his Holy Spirit to enable you to keep your Baptiſmal Vow, that having entred into the way of life you ſhall never forſake it, and of this he aſſures you by an excellent ſimilitude which you cannot chuſe but underſtand, *Luk.* 11. 13. *If your natural parents be ready to give you bread, and clothing, and all good things you ſtand in need of, upon your begging them, How much more will your Heavenly Father give his Holy Spirit to them that ask it?*

Q. *What are the General Heads of Catechiſm?*

A. The Creed, the Decalogue, the Lords prayer, and the Doctrine of the Sacraments.

Catechiſt. I would beſpeak you in St. *Peters* words, you and the whole Congregation, 2 *Pet.* 1. 2, 13. *I ſay unto you I will not be negligent to put you always in remembrance of theſe things, although I may hope many of you know them already and are eſtabliſhed in the Truth.* For

even they that know them already, have yet great need to be put continually in remembrance of them, and therefore I think it not only meet, but also necessary, to stir you up by putting you in remembrance of them, as long as I am in this Tabernacle, as long as I live, that you may be always thinking of them, and never forget them. *Credenda, Agenda, Oranda*, What you must believe, what you must do and practice, and what you must pray for, and Gods Covenant and Promises sealed to you in the Sacraments, these are the great things in Christian Doctrine, necessary to be known, that you may be saved, and upon these four General Heads depend all the Questions in your Catechism.

Either by way of Introduction, shewing you when, by whose means, upon what terms and conditions you became Christians, together with the great Benefits that belong to you as Christians, if your conversations be such as becomes the Gospel, and the Profession of Christianity, and those things you have had and I hope have learnt in our Explanation of the four first Questions and their Answers: or else they serve to Connect and joyn together the great Doctrines taught you in the Catechism in an orderly Method for the help of your Memories, or to help you to a clear and full understanding of them. To come then to the main points to be learnt by Catechism, I ask you in the first place

Q. *Why is the Creed the first part of Catechism?*

A Because to believe aright is the very ground work of all Religion: and then must I shew my believing heartily by my good works of Obedience.

Catechist. Yea, so it is certainly, A right belief is the Foundation of Religion. Therefore when the Jaylor asked *Paul* and *Silas*, *Act.* 16. 31. *Sirs, what shall I do*

to

to be ſaved? To this they directed him in the firſt place, *Believe in the Lord Jeſus, and thou ſhalt be ſaved, thou and thine houſe.* But then, it is a leſſon I would take all occaſions to teach you, That there is no reſting in a dead Faith without good works of Obedience. And for this time I only offer to you for proof hereof, the tenour of our Saviours Commiſſion to his Apoſtles, when he ſent them forth to convert the world, *Matth.* 28.19,20. He bad them, whomſoever they ſhould by Baptiſm admit into the Church and the Confeſſion of Chriſtianity, *to teach them to obſerve all things whatſoever he had commanded them.* And you have an eminent inſtance of the neceſſary Conjunction of Obedience with Faith in that grand Doctrine of Chriſtianity, that of the Trinity, into which we are expreſly Baptized, as the next Queſtions and their Anſwers inſtruct you.

Q. *Which is the great Fundamental in the Faith of Chriſtians?*

A. The Doctrine of the Trinity, that is, to believe in God the Father as Creator, in God the Son as Redeemer, and in God the Holy Ghoſt as Sanctifier; This is the Grand Myſtery in Chriſtianity.

Catechiſt. In my mind your Church-Catechiſm propounds this Doctrine with a very becoming Gravity, and no man can deny this Doctrine ſo propounded, but he muſt withall deny and reject plain Scripture.

Q. *In the firſt place then, Rehearſe the Articles of thy Beliefe.*

A. I Believe in God, *&c.*

Q. *What doſt thou chiefly learn in theſe Articles of thy Belief?*

A. Firſt I learn to believe in God the F. *&c.*

Catechiſt. Whoſoever will own himſelf a Chriſtian, He muſt profeſs his Chriſtian Faith in this tenor. To believe in God firſt as Creator, who made me and all the world, according to that, 1 *Cor.* 8. 6. *To us there is but one God the Father of all things, and we in him, and one Lord Jeſus Chriſt by whom are all things, and we by him.* (2) In God the Son our L. Jeſus Chriſt as Redeemer, who redeemed me and all Mankind. For 1 *Tim.* 1. 15. *This is a faithful ſaying and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners,* 1 Tim. 2. 5, 6. *There is one God and one Mediator between God and man, The man Chriſt Jeſus, who gave himſelf a ranſome for all to be teſtified in due time.* (3) In God the Holy Ghoſt as Sanctifier, who Sanctifieth me and all the elect people of God. For 2 *Theſ.* 2. 13. *Whoſoeve are choſen to Salvation it is through Sanctification of the ſpirit and belief of the Truth.*

Now you are taught in your Anſwer to my next Queſtion, what an influence this Doctrine of the Trinity hath to good life and obedience, if it be believed aright, and I ſhall have occaſion hereafter to prove every particular in it by the Scriptures. For the preſent therefore I ſhall content my ſelf with hearing you rehearſe it.

Q. *In what manner muſt we believe in theſe perſons?*

A. So as to pay each perſon his reſpective Duty: for example, to love, fear and ſerve God the Father, as my great Creator and moſt Gracious preſerver; To truſt in God the Son and obey his Goſpel, as my only Lord and Saviour; and to follow the motions and directions of God the Holy Ghoſt, and to make Uſe of his Grace and Aſſiſtance, as my Guide and Sanctifier and Comforter.

Cate-

Catechist. That you may well understand your Belief as a Christian, and particularly what you profess to believe of each person in the Blessed Trinity, and every word in it, I ask you in the first place.

Q. *Why do you say, I Believe, rather than we, or they believe?*

A. Because, Though the prayers of others may avail much, yet every man must be saved by his own Faith.

Catechist. And Think not sleightly of this lesson, for it levels directly against the Papists implicite Faith. We are often taught to pray for one another, saying, Our Father which art in Heaven, Give us, and forgive us, &c. as S. *James* saith, chap. 5.6. *The effectual fervent prayer of a righteous man availeth much, i. e.* for others as well as for himself, for of such prayer he there speaks. But no man can believe for any but himself, *Habak.* 2.4. *By his Faith shall the just live. i.e.* lead his life here according to Gods will revealed in his word, and so be saved at last for ever. So is every one therefore by his Creed taught to say, not we believe, for others, but I Believe, for himself, as the man in the Gospel whose Son was dumb, *Mat.*9.17,23. *Lord I believe, Lord, help mine unbelief.*

Q. *In whom dost thou believe?*

A. In God only.

Catechist. Believing in, is more then bare believing, for besides Credence or Assent, it implies Trust and Affiance, and is a Divine Honour proper to God only, and therefore we say in the Creed, I believe in God, we do not say alike, I believe in the Holy Catholick Church, but I believe the Holy Catholick Church. For *Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.* Jer.17.5.

And

And therefore Christ avoucheth himself to be God, when he said, *John* 14.1. *Ye believe in God, believe also in me.*

Q. *What is it to believe in God?*

A. To believe there is a God, and to believe that what God saith, is undoubtedly true, and to depend upon him, in Hope, for the accomplishment of his promises.

Catechist. The First Principle in Religion (against Atheists) is that there is a God, *Heb.* 11. 6. *He that cometh to God must believe that he is, and that he is a Rewarder of them that diligently seek him.* And the next Principle is the certainty of his Word, *That it is as Gold tryed seven times in the fire,* Psal. 12. 6. For *Numb.* 23.19. *He is not as man, that he should lie.* Luk. 16.17. *It is easier for heaven and earth to pass, than one jot or tittle of his Word to fail.* And then from these we infer the safety of trusting in him, for the fulfilling of his promises. For *Heb.*11.23. *Faithful is he that hath promised, who also will perform.* We may therefore take up the Prophet *Micahs* words, chap.4.5. *All people walk every one in the name of his God, But we will walk in the name of the Lord our God, for ever.*

Q. *How many Gods are, there?*

A. One God only, therefore I profess to believe in God Singularly, and not in Gods.

Catechist. You know what the Apostle saith, 1 *Cor.* 8. 4. *The Heathens have Gods many, and Lords many, but we know they are all but Idols,* and an Idol is nothing, and therefore to us Christians, There is no other God but One, *Eph.*4.6. *One God and Father of all, who is above all, and through all, and in you all.*

Q. *How is this One God distinguished?*

A. Into

A. Into three Perſons, God the Father, God the Son, and God the Holy Ghoſt.

Catechiſt. Theſe three Perſons in the Godhead were apparently diſtinguiſhed in Chriſts Baptiſm at the river *Jordan.* For the Father ſpake from heaven, ſaying, This is my Beloved Son, and the H. Ghoſt deſcended upon him like a Dove. And ſo are they manifeſtly diſtinguiſhed in our Baptiſm. For we are expreſly Baptized in the name of the Father, and of the Son, and of the Holy Ghoſt. And S. *John* 1 Ep. 5. 7. affirms both the diſtinction of the perſons, and their Unity of Eſſence, ſaying, *There be three that bear record in Heaven, The Father, the Word, and the Spirit, and theſe three are one.* More I need not to ſay of this great Myſterious Doctrine at this time, whoſo would better underſtand it, let him ſtudy the Creed of S. *Athanaſius.* Let us now ſee what the Apoſtles Creed teacheth us to believe of each perſon in this Bleſſed Trinity.

Q. *What doſt thou believe of the Firſt perſon?*

A. That he is God the Father Almighty, maker of Heaven and Earth.

Q. *God the Father; whoſe Father is he?*

A. The Father of our Lord *Jeſus Chriſt*, and ours in him.

Catechiſt. *Chriſt is the only begotten Son of God,* Joh. 1. 14. And by this Title is God eſpecially owned and honoured by us Chriſtians. *Rom.* 15. 6. *We are with one mind and one mouth, to glorifie God, the Father of our Lord Jeſus Chriſt.* And then, *God is our Father, and we are his Sons by Adoption in Chriſt.* 1 John 3 1. *Behold, what manner of Love the Father hath beſtowed upon us, that we ſhould be called the Sons of God.* For *Eph.* 1. 5. *We are predeſtinated to the Adoption of Children, by Chriſt Jeſus.* And as to his Sons, He hath appointed us an Inhe-

Inheritance. For *Rom.* 8.11. *If Sons, then heirs: Heirs of God, joynt heirs with Christ.*

Q. *What is God?*

A. A moſt pure Spirit, a Being abſolutely perfect.

Catechiſt. We have this definition of God from Chriſts own mouth, *John* 4.24. *God is a ſpirit*, having no bodily parts, or members, or paſſions, and all whatſoever perfections and excellencies, are in him, and derived from him.

Q. *What is the great Attribute of God?*

A. Omnipotency or Almightineſs, that is, that he can do whatever pleaſeth him.

Catechiſt. So ſpeaks the *Pſalmiſt*, Pſ. 135.6. *Whatſoever the Lord pleaſeth, That doth he in Heaven, and in Earth, and in all deep places.* And hence *Job* ſaid, ch. 42.2. *I know that thou canſt do every thing. For in his hand* ſaith *Jehoſhaphat*, 1 Chron. 20. 6. *is ſuch power and might, that none is able to withſtand.*

Q. *What other Eſſential Attributes are there of God, beſides Almightineſs?*

A. Eternity; that he neither hath beginning, nor will have an end: Immutability, that he changeth not: Omnipreſence, that he is in all places: Omniſcience, that he ſees all things, and knows them perfectly: And the moſt perfect Goodneſs and Holineſs, that he is neither Author nor approver of evil.

Catechiſt. Let theſe Scriptures ſink into your hearts for all theſe. Eternity, for ſo the Heavenly Congregation ſing, *Rev.* 4.8. *Holy, Holy, Holy, Lord God Almighty, which was, and which is, and which is to come.* Immutability,

tability, *Jam.* 1. 10. *He is the Father of Lights, with whom is no variableness nor shaddow of turning.* Heb. 13. 8. *He is the same yesterday, and to day, and for ever.* Omnipresence, for *Am I a God at hand* (saith the Lord) *and not a God afar of?* Jer. 23. 24. *Can any hide himself in secret places, that I should not see him?* saith the Lord. *Do not I fill heaven and earth?* saith the Lord. And of this Attribute and perfection, the sweet singer of *Israel* thus descants, *Psal.* 139. 7, 8, 9. *Whither shall I go from thy Spirit? and whither shall I flee from thy presence? If I go up unto heaven, Thou art there: If I make my bed in hell, thou art there also, If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.* And he there teaches us this lesson, that all, both young and old, have this always in their minds, to restrain them from every sinful thing, even when they are alone and in secret places, and no eye sees them, That yet God always sees them, ver. 12. *Even the darkness hides not from thee, but the night is as clear as the day: darkness and light are both alike to thee.* And therefore whenever we are tempted to sin, and whatsoever conveniency of secrecy we may have for it, we should always say to ourselves, as *Joseph* did to his Mistriss, *Gen.* 39. 9. *How can I do this wickedness, and sin against God,* and that even in his sight? For *Heb.* 4. 13. *All things are naked and open in the sight of him, with whom we have to do.*

Now these same Texts, that prove Gods Omnipresence, they also prove his fourth Attribute, Omniscience, That He sees, and knows all things. And as for the next Attribute, His perfect Goodness, you may remember what your Saviour said, *Matth.* 19. 17. *There is none Good, but one, that is God, i. e* None deserving this Title of Good, in strictness, but he, *Psal.* 119. 68. *He is Good, and doth Good, and that continually.* And who that is wise will not love, and serve, and strive to please so Good a God?

As

As for the last Attribute which I named, perfect Holiness, this the Heavenly Inhabitants, the Cherubins and Seraphins adore continually, crying, *Holy, Holy, Holy is the Lord of hosts. The whole earth is full of his glory,* Isa. 6. 3. Rev. 4. 8. *And being Holy,* he cannot be the Author of any Moral evil, of any evil of sin, *Jam.* 1. 13. *Let no man say, when he is tempted, that he is tempted of God, for God cannot be tempted to evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust and enticed.* Nor doth he approve, nor delight in any evil, but will surely visit it, *Hab,* 1. 13. *He is a God of purer eyes than to behold iniquity.* Psal. 2. 3. *Thou art not a God that hast pleasure in wickedness, neither shall any evil dwell with thee.* We therefore that profess to believe in, and worship so Holy a God, must be *Holy, as he is Holy, in all manner of conversation and Godliness,* 1 Pet. 1. 15, 16. we must with *David,* Psal. 139. 12. *hate all sin, as God hateth it with a perfect hatred.* These are the chief Divine Attributes and perfections, not excluded, but implied in what the Creed expresly mentions, Almighty; now

Q. *How did God manifest Himself Almighty?*

A. By making of Heaven and Earth.

Q. *What mean you by heaven and earth?*

A. The whole world and all things therein.

Catechist. That of the Apostle, *Col.* 1. 10. is full to the purpose, *By him were all things Created, that are in Heaven and in the Earth, whether they be thrones or Dominions, or principalities, or powers, All things were created by him.*

Q. *What mean you by* making *these?*

A. Not only creating them, but also his Pre-

Preservation and Providence, whereby he Governs and disposes them.

Catechist. He is not only, as *Job* 2.10. intitles him, the preserver of men, but *David* saith also, *Ps.* 36.6. *Thy mercy O Lord, is in the Heavens, thy Faithfulness reacheth unto the clouds, O Lord, thou preservest man and beast.* He preserves them, and he provides for them all, *Psal.* 145.15. *The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing.* Yea, and he Governs all the world, and all Actions and Accidents in it, *Dan.*4.35. He doth whatsoever he will, in the Army of Heaven, and among the Inhabitants of the Earth, and none can stay his Hand, or say unto him, What dost thou? Even the most Casual and Accidental things, are ordered and overruled by him, *Prov.* 16.33. *The Lot is cast into the lap, but the whole Disposal thereof, is of the Lord.* Such is Gods providence, preserving, providing for, and governing and disposing of all his Creatures.

Q. *Of what matter did God make the world?*
A. Of nothing.

Q. *By what means did God make the world?*
A. By his word only.

Catechist. See *Heb.*11.3. *Through Faith we understand, that the worlds were formed by the Word of God, So that things which are seen, were not made of things which do appear.* For *Gen.*1.3. *He said, Let there be Light, and there was light.* And so of all the rest, *Ps.*33.9. *He Spake the word, and all was done, He commanded and they stood fast.*

Q. *For what end did God make the world?*
A. For his own Glory.

Catechist. For the glory of his Wisdom, Power, and Good-

Goodness; which therefore we should Meditate upon with *Isaac*, when we view his innumerable Creatures, and consider the operations of his hands. Hence that of *Solomon*, Prov. 16.4. *The Lord made all things for himself, even the wicked for the day of evil, i.e.* to manifest the glory of his justice in them.

Q. *Which is Gods chief work, excelling all other Creatures?*

A. Next to Angels, Mankind, and he made all the rest, for the use and Benefit of man.

Catechist. The *Psalmist* admires this, *Psal.* 8. 4, 5, 6. *Lord what is man that thou art mindful of him? Thou hast made him little lower than the Angels, and crowned him with glory and honour. Thou madest him to have Dominion over the works of thine hands, and put all things under his feet. All sheep and Oxen, yea, and the beasts of the field, the Fowls of the air, and the Fishes of the Sea, and whatsoever passeth through the paths of the Sea.*

Q. *In what estate did God at first make man?*

A. In a state of Innocency, Holy and Happy.

Q. *How then came sin into the world?*

A. By *Adams* fall.

Catechist. These and the following Questions and Answers, are necessary to shew you how all mankind came to stand in need of *Jesus Christ*, the second person in the Blessed Trinity, coming in the flesh to be their Redeemer, *Eccl.* 7.29. *This I have found out,* saith *Solomon, That God made man upright, but they sought out many inventions.* The History whereof you have in the second and third Chapters of *Genesis.* The summ whereof is this. God gave our first Parents a special Command-

ment

ment for the proof of their Obedience, *viz.* not to eat of the Tree of Knowledge of good and evil, with this Sanction, *In the day thou eatest thereof, Thou shalt die the death.* But they listned to the Temptations of the Serpent, the Devil, who hating God and envying the happiness of man, belied God, saying, they should not die, but only God forbad this fruit, lest they should be as Gods knowing good and evil, and to him they hearkned, and so fell from God, and from that state of innocency wherein he created them, by sinning against him.

Q. *How can* Adams *fall concern his posterity?*

A. The Covenant being made with *Adam*, not only for himself, but also for his posterity, therefore all Mankind descending from him by Ordinary Generation, sinned in him and fell with him in his first Transgression.

Q. *What Covenant spake you of now?*

A. The old Covenant of works made with *Adam* before his Fall, as a publick person, representing all mankind, that should descend of his Loyns.

Q. Christ Jesus *descended from* Adam; *Did he then fall in him?*

A. No: for he descended from *Adam* by an extraordinary Generation, and so took our nature, without the sinfulness and corruption of our nature.

Catechist. I pray mark that expression well, (all mankind that descended from *Adam* by ordinary Generation) for this is purposely intended to except Christ, who was conceived in the Virgins Womb in an extraordinary manner, by the power of the Holy ghost, and born of her, being still a pure Virgin, having no

Knowledge of man, ſo that taking our nature in an extraordinary way of Generation, he received our nature free from, and Untainted with the ſinfulneſs and corruption of our nature. But all others deſcending from *Adam* in an ordinary way of Generation, are inwrapped in his Guilt, as their common parent, Head, and Repreſentative. So that *Pſal.*14.2. Amongſt all mankind, *There is not one Righteous, no not one:* for *Pſ.*51.7. *All are conceived in ſin, and born in iniquity.* Rom.5.12. *By one man ſin entred into the world, and death by ſin, and ſo death paſſeth upon all men, in that all have ſinned, i. e.* By him, in whom, (as it is in the Margent) all have ſinned. Ver. 18. *By the offence of one, judgment came upon all to Condemnation.*

Q. *In what eſtate then are all men beſides* Jeſus Chriſt, *that are born of* Adam *ſince the fall?*

A. Guilty of ſin, and prone to all ſin.

Catechiſt. Guilty of Sin. For *Rom.*5.19. *By one mans Diſobedience, many are made ſinners.* And then (which is that corruption of nature I ſpake of) they are prone to all ſin, and I add, averſe to all good. For *Adam* begat ſons and daughters after his own Image, The Image of Corruption. A corrupt Tree will have corrupt fruit. Hence that unanſwerable queſtion of *Job* 14.4. *Who can bring a clean thing out of an unclean? Not one.*

Q. *What Dangers are we liable to, by reaſon of this Original Guilt and proneneſs to ſin in our nature, and the actual ſins of our lives?*

A. To all Gods judgments in this Life, and Eternal torments in that to come.

Catechiſt. For *Eph.*2.3. *We are children of Wrath,* one as well as the other. And *Rom.*6.23. *The Wages of ſin is Death,* Death Temporal, Death Spiritual, and Death Eternal. And this *Death* (as the Apoſtle ſaith in the fore-

forequoted Text,) *hath passed upon all men, for that all have sinned*; And as it is *Rom.* 3.23. *and come short of the glory of God.*

Q. What means have we to be delivered from these sins and Dangers to which for sin we are liable?

A. Only by our Saviour and Redeemer, the second person in the Blessed Trinity.

Catechist. Thus are we orderly led to what the Creed teaches us to believe concerning him, *Ps.*89.19. *God laid help upon one that is mighty, and exalted one chosen out of the people.* And this One so chosen, Mighty to save, so loved the world, that he freely and willingly undertook it, saying, *Psal.*40.7. *Lo, I come, it is written of me, I come to do thy will, O God.* And from hence is he called, *The Angel of the Covenant*, Mal.3.1. For he came to found and establish a new Covenant betwixt God and man, and to work a reconciliation, to found a remedying Covenant after the former was broken and abolished, and so became he a Saviour of men, *The Author of Eternal Salvation to all them that obey him*, Heb.5.9.

Q. *What is the name of our Saviour?*

A. Jesus Christ.

Q. *What do those names signifie?*

A. Jesus is a *Hebrew* name signifying as much as Saviour, and *Christ* is *Greek*, and signifies (as the word *Messiah* doth) a person Anointed to the threefold office of Prophet, Priest, and King.

Catechist. The Angel appointed him his Name *Jesus* to *Joseph* and *Mary* at the Annunciation, *Mat.*1.20. *His name shall be called Jesus, for he shall save his people from their sins.* And then they, *When the eight days were accomplished for the circumcising of the child, so called him, being Sirnamed by the Angel before he was conceived in the*

Womb, Luk.2.21. As for his other name (*Chriſt*, or in *Hebrew*, *Meſſiah*) it is equivalent to our Sirnames, and ſignifies his Office, being in *Engliſh*, as much as The Anointed one. For God Anointed him with the Holy ghoſt, *the oyl of gladneſs, above his Fellows*, Pſ. 45.7. And as it was proper to three ſorts of perſons to be Anointed, Kings, and Prieſts, and Prophets, ſo was he anointed King, Pſ.2.6. *Yet have I ſet my King upon my Holy Hill of Sion.* And Prieſt, *Heb.6.20. He was made High Prieſt, after the order of Melchizedek.* And Prophet, for of him *Moſes* ſpake, *Acts* 2. 45. *A Prophet ſhall the Lord your God raiſe up unto you of your Brethren like unto me, Him ſhall ye hear.* And in fullfilling theſe offices, of making Atonement for our ſins, by the ſacrifice of himſelf upon the Croſs, and continual interceſſion for us, as a Prieſt; teaching us his Fathers Will for our Salvation, as a Prophet; and ruling and protecting us as a King, conſiſts that great Salvation, which he, as our *Jeſus*, wrought and workt for us, and which is offered to us in his Holy Goſpel. Now being thus ſet forth to us by his Names, next he is deſcribed to us in the Creed by his Natures.

Q. *What is* Jeſus Chriſt *for his perſon, God only, or Man only, or both God and man?*

A. Both God and man: Man, that he might be capable of ſuffering in the ſame nature wherein we had ſinned: and God, that he might be able to give full ſatisfaction for our ſins.

Catechiſt. It is written, that *without ſhedding of blood there can be no remiſſion*, Heb. 9. 22. For ſo had God threatned, *Gen.2.17. In the day thou ſinneſt, thou ſhalt dye the death.* As therefore God would be true to his Word, it was neceſſary for our Redeemer to be man, that he might be capable of ſuffering death for our ſins,

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in the same nature wherein they were committed. And as necessary it was for him to be God, that he might be able to satisfie; That his death and sufferings might by the Dignity of his person be of infinite value, to satisfie the infinite debt of our sins to Gods justice. For *Heb.* 10. 4. *It was not possible, that the bloud of Bulls and Goats offered in sacrifice, should take away sins:* But all the vertue they had, was as Types and Figures of the pretious Blood of Christ the Son of God, *as of a Lamb without spot and without blemish,* 1 Pet. 1. 18. So, God he must be, whosoever will undertake to satisfie for our sins, by suffering for them, and God he was, who purchased his Church with his own blood, *Act.* 20. 28.

Q. *How prove you by your Creed then, that* Jesus Christ *is true God?*

A. I believe Him to be His, to wit, Gods only Son, our Lord.

Catechist. The Son of God must needs be God: God of God, very God of very God. Now God owned him for his Son, by a voice from heaven at his Baptism, *Matth.* 3. 17. *This is my beloved Son, in whom I am well pleased.* Now to anticipate an Objection, the next Question and Answer shews how our being Gods Sons, differs from His being so. And thereof the Apostle *Heb.* 1. 1. compared with chap. 2. 1, 3. gives a very remarkable application.

Q. *Are not we also Sons of God, and how then is he Gods only Son, or how doth his being Gods Son, prove him to be God?*

A. We are only Sons of God by Adoption in Christ: but Christ is Gods Son by eternal Generation, He is Gods only begotten Son, very God of very God, as really God of the substance of the Father, begotten be-

fore the World, as he was Man of the ſubſtance of his Mother born in the World.

Catechiſt. 2 Tim. 1.13. *Let us hold faſt this form of ſound words in Faith and Love, which is in Chriſt Jeſus,* and always carry in mind the Apoſtles inference from it, in the forequoted place. God who at ſundry times, and in divers manners, ſpake in times paſt to the Fathers by the Prophets, Hath in theſe laſt days ſpoken to us by his Son (as the Great Mediator between Him and us) Therefore we ought to give the more earneſt heed, to the things we hear, leſt at any time we let them ſlip. For *if the word ſpoken by Angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward, How ſhall we eſcape if we neglect ſo great Salvation, which at the firſt began to be ſpoken by the Lord, and was confirmed to us, by them that heard him?* Let us paſs on then to the other proof of Chriſts Divinity.

Q. *How did Chriſt become our Lord?*

A. He both made us, and redeemed us with his pretious blood, and we have in Baptiſm given up ourſelves to him, to be his Servants.

Catechiſt. Pſ. 100.3. *He made us, and not we ourſelves.* So is he our Lord, as we are his Creatures. For *John* 1.3. *All things were made by him, and without him was nothing made that was made.* And being loſt he alſo redeemed us, ſo that he is our Lord by right of purchaſe: 1 *Cor.*6.20. *He bought us with a price,* therefore we are not our own, but his; therefore is he our Lord. And being ſo our Lord, he is certainly God: for who but *God is King of Kings, and Lord of Lords,* Rev. 1.6. and who but God can be called by that incommunicable Name of God, *Jehova,* and ſo is Chriſt, *Hoſ.* 1.7. *I will have mercy upon them, and will ſave them by the Lord, Jehova, and not by bow or ſheild.* O what cauſe have we then, to own him for our Lord, by devoting our ſelves

ſelves to his Service! Caſt we then our eyes upon the other Nature of his.

Q. *How prove you by your Creed, that Jeſus Chriſt is true man?*

A. I believe him to be Conceived in the Womb, by the Holy Ghoſt, born of the Virgin *Mary*.

Catechiſt. An anſwer containing what the Apoſtle, 1 *Tim.*3.16. *Calls the great Myſtery of Godlineſs, God manifeſted in the fleſh.* Nay, *John* 1. 14. *The Word made fleſh.* And thus runs the Argument to prove Chriſts Manhood, He had an Human Conception, and Human Birth; was conceived like other men, and was born of a woman as other men are, and therefore he was Man. For further underſtanding of all its particulars, I ask you,

Q. *Had Chriſt any natural Father as Man?*

A. No.

Q. *By what power then was he Conceived in, and born of a woman?*

A. By the power of the Holy ghoſt.

Catechiſt. Of this we are aſſured by the Angel which ſaid unto *Mary*, Luk. 1.31. *Thou ſhalt conceive and bear a Son*, &c. and when ſhe demanded *How can this be, ſeeing I know not a man?* he anſwered her, ver. 35. *The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee, Therefore that Holy thing which ſhall be born of thee, ſhall be called the Son of God.* So, by the Bleſſed Virgins proteſtation, it is evident, ſhe knew not a man, therefore had her Son no natural Father.

Q. *What do you learn from that?*

A. That taking our nature of her ſubſtance in ſuch an extraordinary way, the Holy Ghoſt purifying it, He took it without ſin, being to ſuffer for our ſins.

Catechist. For *Heb.*7.26. *Such must our High Priest be, Holy, harmless, and undefiled, separate from sinners.* He must have no sin of his own, who undertook to satisfie Gods Justice for our sins.

Q. *Who was this Virgin Mary?*

A. She was of the tribe of *Judah*, of which Tribe the *Messiah* was to come.

Catechist. That she was of that Tribe appears by Christs pedegree or Genealogy, *Mat.*1. and *Luk.*3. as also by *Joseph's* and *Mary's* going to be taxed at *Bethlehem Judah*, for this very reason, because they were of that Tribe, *Luk.*2.3,4.

Q. *How then do you prove Christ to be the true Messiah?*

A. All the Prophecies were exactly fulfilled in him, as to his Tribe, parents, place and time of Birth, and his manner of Life, and Death, and Resurrection.

Catechist. The Messiah, the Saviour of the world was foretold to come of *the Tribe of Judah, of the root of Jesse and house of David*, Luk. 1.27. *to be conceived of a Virgin*, Isa.7.14. *Behold a Virgin shall conceive*, &c. and for the place, to be born *in Bethlehem.* Micah 5.2. *And thou Bethlehem in the land of Judah, art not the least of the Princes of Judah, for out of thee shall come a Governour that shall rule my people Israel.* And for the Time, *to come as Shilo, when the Scepter should be departed from Judah*, Gen 49.10. And after the Seventy weeks was determined, by *Daniel*, ch 9.24. and while the second Temple stood, by the Prophet *Haggai*, chap.2.9. which within Fourty years after Christ, was demolished, so that not one stone was left upon another. And the purity of his life, and the cruelty and violence offered him in his death, are clearly spoken of by the Prophet *Isaiah*, chap. 53. throughout. And his Resurrection by the *Psalmist*, Ps. 16.11. So that all things came to pass according to the

the Prophecy. Learn this argument therefore againſt all Jews and Infidels Nothing befel Chriſt which was not foretold, and nothing was foretold, which was not exactly fulfilled in Chriſt, therefore he was certainly the true Chriſt or Meſſiah which was to come into the world.

Thus have you what your Creed teacheth you to believe, of your Saviours Names and Natures. Now ſee and learn what his work of Salvation and Redemption was which he wrought, or the manner of his working it.

Q. *How did Chriſt effect the great work of our Redemption?*

A. By his lowly Humiliation, wherein he ſhewed the Truth of his Manhood: and by his Glorious Exaltation, wherein did ſhine the bright raies of his Godhead.

Catechiſt. You have both theſe in one notable Text of St. *Pauls*, Phil. 2. 6,7,8,9. *Being in the form of God, He thought it no robbery to be equal with God, But made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men, and being found in faſhion as a man, He humbled himſelf, and became obedient unto death, even the death of the Croſs; Wherefore God alſo hath highly exalted him,* &c.

Q. *Wherein conſiſts Chriſts lowly Humiliation?*

A. In that he ſuffered under *Pontius Pilate*, was Crucified, dead and buried, and deſcended into Hell for us.

Q. *Wherein conſiſts Chriſts Glorious Exaltation?*

A. In that he by his own power roſe again the third day from the dead, aſcended into Heaven, and ſitteth at the right Hand of God the Father Almighty, and from thence ſhall

ſhall come again to judge all, both quick and dead.

Q. *When did Chriſt ſuffer?*

A. It was when *Pontius Pilate*, the *Roman* Emperours Deputy, was Governour of *Judea.*

Catechiſt. Matth.27.1,2. *The Chief Prieſts and the Elders of the people, took councel together to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the Governour.*

Q. *Why is this expreſſed in the Creed?*

A. To ſhew it was now the ſet time foretold for the Meſſiah's coming, The Scepter was now, according to *Jacobs* Prophecy, departed from *Judah.*

Catechiſt. The *Jews* had now been Sixty years ſubject to the *Roman* Emperour, and his Governours, or Deputies, ſo that *Jacobs* Prophecy concerning the time of the *Shilo's* coming, was now exactly fulfilled.

Q. *Was it neceſſary for Chriſt to ſuffer? and to ſuffer death?*

A. Yes: Both Types and Prophecies foretold it, and our ſins deſerved it, and he muſt die to deſtroy death, and to ſatisfie the Juſtice of God for our ſins.

Catechiſt. The killing of the Sacrifices under the Law, and the Paſchal Lamb ſlain, were Eminent Types of Chriſts death. The Prophet *Iſaiah* clearly foretold His being cut off out of the land of the Living, and all the Prophets wrote, that the Son of man ſhould *ſuffer many things*, 1 Pet.1.11. Our ſins deſerved death, *the wages of*

of sin being *death*, Rom. 6. 23. He therefore must die for them, as a sacrifice to Gods Justice, who undertook for us, 2 *Cor.* 5. 21. *He who knew no sin, became sin for us, i.e.* a Sacrifice for sin, and no other way but by death, could He *destroy death*, and him that hath the power of death, *the Devil*, Heb. 2. 13.

Q. *What manner of Death did Christ suffer?*

A. The accursed death of the Cross. To free us from the Curse, He became a Curse for us.

Catechist. *Isaac's* bearing the Wood for the Sacrifice, and the Brazen Serpent being lifted up upon the Pole, were Types of this sort of death: and not a Bone of the Paschal Lamb to be broken when it was slain, and the Prophecies of piercing his hands and his feet, plainly pointed at the manner how Christ was to die, even by Crucifying, for these were circumstances usual therein. And lastly, let us always remember that of the Apostle, *Gal.* 3. 13. that it being an accursed death, (for it is written, *Cursed is every one that hangeth on a tree*, Deut. 21. 23.) *He thereby redeemed us from the Curse, by being made a curse for us.*

Q. *Why was Christ buried?*

A. To sweeten the Grave for us, and to Conquer death in his own proper place and Dominion.

Catechist. So was it foretold, *Hos.* 13. 14. *I will ransome them from the power of the Grave; I will redeem them from death. O death, I will be thy plague, O Grave, I will be thy Destruction.* And hence the Apostle's Triumph, 1 *Cor.* 15. 56, 57. *O Death, where is thy sting? O Grave, where is thy Victory? The sting of death is sin, and the strength of sin is the Law, but thanks be to God, who hath given us the victory through our Lord Jesus Christ.*

Q. *How*

Q. *How did Christ descend into Hell?*

A. All men grant he continued in the state of the dead for a time, both as to his body and as to his Soul, and did so descend into Hell, as to free me and all Believers from Hell.

Catechist. Of this the *Psalmist* spake in the Spirit of Prophecy most clearly, saying, *Psal.* 16. 10. *Thou wilt not leave my Soul in Hell*, and the Apostle, *Act.* 2. 31. quotes it, and applies it to Christ, so that it is certain he descended into Hell, but for the manner how, there have been great Controversies about it, and the safest resolution is, to adhere to what all grant, till God shall clearly reveal it to us.

Q. *What use must we make of Christs sufferings, and his death?*

A. To hate sin, which caused Christs death in so cruel a manner; to admire Christs Love in thus dying, that we may live, and to die to sin as Christ dyed for sin.

Catechist. We must as the Prophet *Zachary* teacheth, chap. 12. 10. *Look upon him whom we have peirced, i. e.* by our sins, for they were Christs Murderers, His enemies but the Instruments thereof. We must therefore look upon him with tears of unfeigned repentance for them: and wo be to them who by repeating their sins, and a continued Impenitency therein, *crucifie the son of God afresh!* Heb. 6. 6. On the contrary therefore, Let us consider and admire Christs love in dying for us: for *John* 15. 13. *Greater Love hath no man than to lay down his life for his friend.* But *Rom.* 5. 8. *God commended his love to us, that while we were yet sinners*, and so his enemies, *Christ died for us.* And O! therefore as he died for sin,

ſin, ſo let us die unto ſin, and no longer live therein. *Rom.*6.11. *Let us reckon ourſelves to be dead unto ſin, but alive unto righteouſneſs.* For 1 *Pet.*2.24. *He his own ſelf bare our ſins in his own body on the tree, that we being dead unto ſin, ſhould live unto righteouſneſs.* And thus *by his ſtripes we ſhall be healed.* Thus have you now the doctrine of Chriſts lowly Humiliation. Now I pray conſider well alſo the ſeveral ſteps of his Glorious Exaltation.

Q. *Did Chriſt, being dead, remain under the power of Death?*

A. No, he roſe again from the dead.

Catechiſt. Pſal.16.10. *God did not ſuffer his Holy one to ſee corruption.* Rom.6.9. *Death could have no Dominion over him,* at leaſt not keep it; but he Conquered it in its proper hold the Grave, and as many eye witneſſes aſſure us, *He roſe again according to the Scriptures,* 1 Cor.15.4.

Q. *When did he riſe again?*

A. The third day according to the Prophecy.

Catechiſt. Himſelf had expreſsly foretold his enemies the *Jews,* that after three days he would riſe again, *Mark* 14.12. and they were ſenſible of it, that their malice would be apparent if he ſhould do ſo, and his cauſe would be glorious before all the world: *The latter errour* (they ſaid) *would be worſe than the firſt,* Matth. 27. 64. Therefore they ſet a watch, and did all they could to procure it. But maugre the policy of Earth and Hell, of men and Devils, Chriſt roſe again indeed, and that at the preciſe time which he foretold, The third day. No ſooner, to ſhew that he was really dead: No later, leſt his Body ſhould corrupt, *ſhould ſee corruption.*

Q. *Who*

Q. *Who raised him up?*

A. Himself: and this his rising by his own power proved him to be God, and that he had fully satisfied for our sins.

Catechist. He told them beforehand that he both could and would do it, *John* 10.18. *I have power to lay down my life, and I have power to take it again.* John 2.19. *Destroy this temple, and in three days I will raise it up, Speaking of the temple of his body.* Now hereby he manifestly proved himself to be the Son of God, and God. *Rom.* 1.4. *He was declared to be the Son of God with power, according to the spirit of Holiness, by the Resurrection from the dead.* And it was an infallible token of Gods justice being fully satisfied for our sins. *Rom.*4.25. *He was delivered for our offences, and raised again for our Justification.*

Q. *How long stayed he on Earth after his Resurrection?*

A. Forty days.

Q. *What to do?*

A. To teach his disciples the things of his Kingdome, that is, to Commission and instruct them how to gather and settle his Church throughout the World.

Catechist. Act.1.3. *He shewed himself to his Apostles alive after his passion by many infallible proofs, being seen of them Fourty days, and Speaking of the things pertaining to the Kingdom of God*; which is his Church. And for the gathering thereof, we find *Matth.*28.19,20. He gave them this Commission, *Go, Teach all Nations* (or disciple all Nations) *baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost:* And for the instructing and governing the Church so gathered, He then

then gave them this General direction, teaching them to *do whatsoever I have commanded you: And loe I am with you always to the end of the world,* is the gracious promise wherewith he then encouraged them in this work. And during this time it was that he called upon *Peter* in special, but doubtless therein requiring it of all the other Apostles, *Peter loveſt thou me? feed my ſheep, Loveſt thou me? feed my lambs,* John 21.15,16,17.

Q. *Whither went he after theſe Fourty days?*

A. He aſcended into Heaven.

Q. *What to do there?*

A. To prepare a place for us, and continually to make interceſſion for us.

Catechiſt. Heb. 9.11,12. *Our High Prieſt entred into the moſt Holy place, having obtained Eternal Redemption for us.* Act. 1.19. *While they were ſpeaking with him.* Luk. 24.50. *While he bleſſed them, the Diſciples beheld, and loe he was taken up, and a cloud received him out of their ſight.* Now of this ſpeaks St. *Ambroſe's* Song, called *Te Deum, He opened the Kingdom of heaven to all believers.* For ſee what he himſelf ſaid, *John* 14. 2. *In my fathers houſe are many Manſions; I go to prepare a place for you, and if I go to prepare a place for you, I will come again, and receive you to my ſelf, that, where I am, ye may be alſo.* Wherefore (as the Apoſtle, *Heb.* 7. 25. inferreth hence) *He is able to ſave to the uttermoſt them that come to God by Him, ſeeing he ever liveth to make interceſſion for us.*

Q. *What place hath Chriſt now in Heaven?*

A. He in our nature ſits at the right hand of God.

Catechiſt. So himſelf foretold his enemies, *Luk.* 22.69. *Hereafter ſhall ye ſee the Son of man ſitting at the right hand of power.* And hereof many Texts aſſure us,

1 *Cor.* 3.1,2. *If ye be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth at the Right hand of God.*

Q. *Hath God any hands, either right hand or left?*

A. No: God is a Spirit, and hath neither bodily parts nor paſſions.

Catechiſt. So doth Chriſt himſelf define God, *Joh.* 4. 24. *God is a Spirit.* And *Luk.* 24. 19. He thus deſcribes a Spirit, *that it hath no bodily parts. Handle me and ſee, for a Spirit hath neither fleſh nor bones as ye ſee me have.*

Q. *What mean you then by Chriſts ſitting at Gods right hand?*

A. I mean his fulneſs of Glory and Majeſty as God-man, with infinite power to deſtroy his, and his Churches enemies.

Catechiſt. So he told his Diſciples, *Matth.*28.18. *All power is given to me in Heaven and in Earth.* Such power, that *Pſal.*110.1. *His enemies are his footſtool.* Eph.1.20. *He is far above all principalities, and powers, and might and Dominion, and every name that is named, both in this world, and the world to come.* For *Act.* 2. 34, 35. *Him whom they crucified, hath God thus made, both Lord and Chriſt.*

Q. *Will Chriſt ever come again from Heaven?*

A. Yes: with Holy Angels, in great glory at the laſt day.

Q. *What to do?*

A. To judge all men, both them that are alive at his coming, and all them that died from the beginning of the World.

Cate-

Catechist. Hereof *Enoch* the Seventh from *Adam* Prophecied, *Jude* 14. *Behold the Lord cometh with ten thousands of his Saints, to execute judgment.* And so the Angels told his Disciples at his Ascension into Heaven, *Act.* 1. 11. *Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus whom ye have seen go up into Heaven, shall so come as ye have seen him go into Heaven.* 1 Thes. 4. 16. *The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God.* And then, 2 Cor. 5. 10. *we must all appear before the judgement seat of Christ.* For *Act.* 17. 31. *God hath appointed a day, wherein he will judge the world in righteousness, by that Man whom he hath ordained, whereof he hath given assurance to all men, in that he raised him up from the dead.* And see the reason why he hath ordained him to this great office in the next Answer.

Q. *Why will God commit this judgment unto Christ?*

A. To glorifie his Son, who was so much vilified upon Earth; and it is the Comfort of true Believers, that their Saviour shall be their Judge.

Q. *What manner of judgment shall it be?*

A. A most strict Account must be given of all mens thoughts, words and actions, how they have agreed with, or been contrary to his word, and none can escape, nor hide their sins from his Knowledge.

Catechist. Read often I pray you what description the Apostle gives hereof, 1 *Thes.* 5. 3. *That day of the Lord shall come as a thief in the night,* for when *men shall say, peace and safety, then cometh sudden destruction upon them, as travel upon a woman with child, and they shall not escape.*

Matth. 25. 31 *When the Son of man shall come in his glory, with his Holy Angels, then shall he sit in his Throne of Glory, and before him shall be gathered all Nations, and he shall separate them one from another, as a Shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left, Then shall the King say to them on his right hand, Come ye blessed of my Father,* &c. But ver. 41. *To them on his left hand, He will say, Depart from me ye cursed,* &c. And ver. 46. *These shall go into Everlasting punishment, but the Righteous into Life Eternal.*

Q. *What use are we to make of these several parts of Christs Exaltation?*

A. To rise again with Christ unto all newness of life, to set our affections on things above, where Christ is, To serve him with fear, because all power is given him, and to judge ourselves daily, and to watch over all our thoughts, words, and actions, as they that must give account thereof at Christs tribunal.

Catechist. All these the Scriptures plainly teach us, Rom. 6. 4. *We are buried with Christ by Baptism, that like as Christ was raised up from the dead by the glory of his Father; even so we also should walk in newness of life.* And this is the proper use to be made of Christs Resurrection: for it follows there, *having been planted together in the likeness of his death, we shall be also planted together in the likeness of his Resurrection.* Col. 3. 1. *If ye be risen with Christ, seek those things which are above, where Christ is set at the Right hand of God.* This is the use we are to make of Christs Ascension and sitting at the Right hand of God. In short, *Psal.* 2. 11. *Serve the Lord with fear, kiss the Son lest he be angry, and so ye perish,*

perish, if his wrath be kindled, yea but a little, blessed are all they that put their trust in him. And that is a Meditation very proper for that whole Exaltation of Christ, that is past already: and then let what is to come be always in our minds, even his coming to judgment; That judging ourselves, we may not be judged of the Lord, 1 *Cor.*11.31. And seeing all these things shall be then dissolved, let us seriously consider, as St. *Peter* 2 Ep.3.11. admonisheth us, *What manner of persons we ought to be in all manner of Conversation and Godliness.*

Thus have you what the Creed teacheth you concerning the two first persons in the blessed Trinity. The Father and the Son; now

Q. *What dost thou believe concerning the Third Person?*

A. I believe that he is God the Holy Ghost, Proceeding from the Father and the Son, One with them, Holy in himself, and the Author of all Holiness in us.

Catechist. I shall further explain to you, and prove the several parts of this Answer in the following Questions, and their answers. I ask you then

Q. *Is not the Father a Spirit, and was not the Son also a pure Spirit, before he took our nature upon him?*

A. Yes: But the Holy Ghost is the Spirit of the Father, and of the Son, inspired or proceeding from them both.

Catechist. True, and from hence he is called *the Spirit of the Father*, Matth.10.20. And *the Spirit of the Son*, Gal.4.6. And as *the Father sent the Spirit*, John 14.26. So the Son promised his Disciples to *send the Spirit when he left them to the wide world.* John 15.26. *When the*

Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testifie of me.

Q. *Is the Holy Ghost God?*

A. Yes: He is One with, and Equal to the Father and the Son.

Catechist. Being one with, and equal to them, he must necessarily be God, very God. For being three persons, they are but one God, 1 *John* 5.7. *There are three that bear record in Heaven, The Father, the Word, and the Spirit, and these three are One.* Besides which plain Text to prove the Divinity of the Holy Ghost, There is one General Argument, which is not hard to learn or remember, for arming yourselves against all such Hereticks as deny the Holy Ghost, to be God, as well as our Saviour. The name of God, the Attributes of God, the Works of God, and the Honours which belong to God alone, are ascribed to the Holy Ghost; Therefore the Holy Ghost is God. Particularly we are all Baptized, as in the name of the Father, and of the Son, so in the name of the Holy Ghost. And here in the Creed we profess to believe in the Holy Ghost, as well as in God the Father, and in *Jesus Christ*, the only Son of God. And believing in, is an honour peculiar to God. We may not believe in any Creature, in any but God. For it implies Trust and Affiance, and *Jer.* 17.5. *Cursed is he, that trusts in any Arm of flesh.* To name only one Text more, *Act.* 5.3. When *Ananias* and *Sapphira* lied to the Holy Ghost, concerning the price of their lands, they are expresly said, *to lie to God, and not to men.* Therefore the Holy Ghost is God.

Q. *Why is he called the Holy Spirit, or the Holy Ghost?*

A. Be-

A. Being Holy in himself, he Sanctifies us, and all our Holiness is his work, he is the Author of all Holiness in us.

Catechist. Holiness is his Essential Attribute: and Sanctification, or making us Holy, is his proper Work. And hence we read of the *Sanctification of the Spirit*, 1 Thes. 2.13. and of the *renewing of the Holy Ghost*, Tit. 3.5. And hereby *he seals us to the day of Redemption*, Ephes. 4.30.

Q. *By what means doth the Spirit Sanctifie us?*

A. The Holy Scriptures were written by men inspired by the Spirit, and he daily enlightens, converts, sanctifies and comforts our souls by them in the Ministry of the Word.

Q. *What must we then do, that the Spirit may Sanctifie us?*

A. We must highly esteem, and constantly attend Gods Holy Ordinances, and obey all the Holy Spirit's godly motions in our hearts.

Catechist. The Spirit moves in these waters, as in the Pool of *Bethesda*, to heal the diseases of our Souls, and we are therefore warned *to take heed that we do not grieve the Holy Spirit of God*, Ephes. 4.30. nor *quench the Spirit*, 1 Thes. 5.19. Which is done, as by any wilful gross sin, *so by despising prophecying*, 1 Thes. 5.20. by slighting, neglecting or making light of any of Gods Holy Ordinances.

Thus have you what the Creed teaches you to believe, concerning the Holy Ghost also, and so concerning all the Persons in the Blessed Trinity. Proceed we then to what it teacheth concerning the Church.

Q. *Who are they that shall receive any benefit by Christs Redemption, and the Spirit's Sanctification?*

A. Only the Holy Catholick Church: that is, such as in any age or place, are called to Faith and Repentance, and do evidence the truth of a lively Faith, and true Repentance, by constant Obedience to Gods Will revealed in his Word.

Q. *What mean you by a Church?*

A. The Company of the Faithful, that is, such as are called to Faith and Repentance.

Catechist. Neither can the Pope, nor any one particular Person upon Earth, be truly called the Church. For it is a Company, a Body consisting of many members. And hence Christ calls it a flock, though it be a little flock in comparison of the whole world, that lyes in wickedness, *Luk.* 12.32. *Fear not little flock, for it is your Fathers good pleasure to give you the Kingdom.* And St. *Peter* 2 Ep. 2. 9. useth these Plural and Collective words, calling the Church *a chosen generation, a Royal Priesthood, an Holy nation, a peculiar people. Cœtus Vocatorum.* It is a Company of called ones: such as are called out of the world to forsake its sinful ways and Customs, to profess *Repentance from dead works and Faith, towards our Lord Jesus Christ.* Of which calling S. *Paul* saith, 2 *Tim.* 1. 9. *They are called with an Holy calling.* Rom. 1. 7. *Called to be Saints.* In a word, 2 *Thes.* 2. 13. *They are called,* as well as chosen, *to salvation through sanctification of the Spirit and belief of the Truth.*

Q. *What signifies this word (Catholick.)*

A. It is a *Greek* word, and is as much as Universal.

Q. *What*

Q. *What mean you by believing the Church, to be Catholick or Universal?*

Q. That Gods Church is not now confined to any one place, or people, as it was under the Old Testament, but all that are called, in any Age, or Place, are now of the Catholick Church, being United into one Mystical body.

Catechist. Under the Old Testament, *Psal.*76.1,2. *In Judah was God known, His name was great in Israel, Jerusalem was his Tabernacle, and his dwelling place was in Sion.* Psal. 147.19,10. *He shewed his word unto Jacob, his statutes and his judgments unto Israel, He dealt not so with any Other nation, neither had the Heathen knowledge of his Law.* But now under the Gospel or New Testament, The partition wall between Jew and Gentile, being by Christs Death broken down, Both are become *one sheepfold under one Shepherd.* And according to Gods promise to Christ, *Ps.*2.8. *The Heathen are given to him for an Inheritance, and the utmost parts of the Earth for a possession.* So that now, *Act.*10.34,35. *God is no Accepter of persons: But in every nation, He that feareth God and worketh righteousness is accepted with him.* And hence S. *John* saith, *Rev.*7.9. *That he in his vision beheld, and loe a great multitude which no man could number of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, Crying with a loud voice, Salvation to our God, that sitteth on the throne, and to the Lamb for ever.*

Q. *Who is the Head of this Mystical Body, the Catholick Church?*

A. No man living but Christ only.

Catechist. It is pride and presumption in the Pope to claim this Honour which belongs to Christ alone.

For *Eph.* 5.23, *He alone is Head of the Church, who is the Saviour of the Body.* Col. 1. 18. *He is the Head of the Body,* the Church, *Who is the beginning, the first born from the dead, that in all things he might have the pre-eminence. For it pleaseth the Father, that in him all fulness should dwell.*

Q. *Hath God always had a Church on Earth?*

A. Yes: and will have to the end of the world; it can never be destroyed utterly.

Catechist. It was Christs promise to his Disciples, and in them to his Church, (*All that through them should afterwards believe in his name*) *To be with them alway to the end of the world,* Matth. 28. 20. And he said, *Matth.* 16. 18. *Upon this Rock,* (that is, the Truth confessed by St. *Peter* there, That he was the Christ, the Son of the Living God) *upon this rock would he build his Church, and the Gates of Hell should not prevail against it, i. e.* quite destroy or root it out of the world.

Q. *Can any one Church, as that of* Rome, *call it self the Catholick Church, in opposition to other Churches?*

A. No, no more than *Rome* can be called the whole world.

Catechist. *Rome* is at the best, but one Member of the Catholick Church of Christ, and can no more properly be called the Catholick Church, than either It, or any one Particular place can be called the whole World.

Q. *Is Christs Church always visible upon Earth?*

A. That of sincere Christians is invisible; That of all Christian professors is visible.

Catechist. The Church Visible is *the Light of the world, and a City set upon an Hill, which cannot be hid,* Mat. 5. 14.

It

It is alway viſible, at leaſt, to them that are of it, and profeſs Chriſtianity. But ſometimes it may be ſo perſecuted as to flee *like the woman into the Wilderneſs, where ſhe hath a place prepared for her, for that time of perſecution*; Rev. 12.6. and then it is not ſo viſible as to be glorious, and to proſper and flouriſh in the eyes of the world.

Q. *Why is Chriſts Church ſaid to be Holy, an Holy Church?*

A. Becauſe of its better part, ſincere Chriſtians in it; and becauſe of its Holy Ordinances, and Gods commands, and our profeſſion of true Holineſs.

Catechiſt. 1 Pet. 2. 9. *It is an Holy Nation, a peculiar people.* Rev. 21.2. *It's an Holy City, the new Jeruſalem.* Not but that there is a mixture of good and bad, godly and prophane in the Church: for our Saviour compares the Church, which he calls the Kingdom of heaven, *Matth.* 13.24. *to a field, wherein tares grow up with the wheat.* And ver. 47. *to a draw-net, that incloſeth both good fiſh and bad,* with divers others of the like Nature. But the Church is Holy, as for its Holy things, ſo becauſe all its members do or ſhould profeſs Holineſs, it is a company or Congregation of men, *who are called with an holy calling*, or Vocation. 2 *Tim.* 1.9. For *every man that nameth the name of Chriſt*, or on whom the name of Chriſt is called, being called Chriſtian, is bound *to depart from Iniquity*, 2 Tim. 2. 19.

Q. *But who then are they that are truly Holy?*

A. Such as believe aright, and live anſwerably: ſuch as evidence the truth of a lively Faith, and Unfeigned Repentance, by conſtant Obedience to Gods Will revealed in his Word.

Cate-

Catechist. So I have often told you, for St. *James* 2. 18. saith *Shew me thy Faith by thy works.* And he there argues it at large, that good Works of Obedience, are the only things, that can evidence a mans Faith to be true, and alive and not dead, or no better than that Faith of Devils, who believe and tremble.

Q. *What duties doth our believing the Holy Catholick Church oblige us all to?*

A. Carefully to practice Holiness ourselves, and by all means to take heed of Schisms, Divisions, and Separations from Gods Church; for thereby we shall lose all visible Hopes of Salvation.

Catechist. *I therefore a prisoner of the Lord,* saith the Apostle, *Eph.* 4. 1. *beseech you, that ye walk worthy of the Vocation wherewith ye are called, with all lowliness and meekness, endeavoring to keep the Unity of the Spirit, in the Bond of peace,* that is, Unity in Spiritual things. For (as he goes on argumentatively) *There is one Body and one Spirit, one Faith, one Lord, one Baptism, One God and Father of all.* All which (Ones) the Apostle argueth, should oblige us to be One, to keep fast the Unity, and by no means to separate from the one Body, the Church. And indeed to divide from the one Church, and fall into Schisms, is a sort of renouncing this Article of our Creed, I Believe the one Catholick Church. We cannot (verily) heartily believe this, unless we follow the Apostles Rule, *Rom.* 16. 17. *I beseech you Brethren, Mark them which cause Divisions among you, and avoid them.* And need we had to do so, for there is great Truth in the old saying, Out of the Church, no Salvation; for it is Gods way *to add to the Church,* not to divide from it *those that shall be saved,* Act. 2. 47. Now after the Church, let us consider the priviledges and promises wherewith this Church is enriched.

Q. *What*

Q. *What are the Churches grand priviledges?*

A. Two in This life, and two in the life To come.

Q. *Which be those two in This Life?*

A. The Communion of Saints, The Forgiveness of sins.

Q. *Which be those two in the Life To come?*

A. The Resurrection of the Body, and the Life Everlasting.

Catechist. And surely it hugely concerns you to understand each of these things well and distinctly. To which purpose, for the Communion of Saints in the first place, I ask you

Q. *What do you mean by Saints?*

A. The members of Christs Church, who being in part holy here, shall be perfect Saints hereafter in heavenly glory.

Catechist. Saints is as much as Holy Ones. And all the members of the Church *called to be Saints*, Rom. 1.7. For they are *called unto Holiness*, 1 Thes. 4.7. It is their duty and profession *to follow Holiness*, Heb. 12.14. and to go on *to perfect Holiness in the fear of God*, 2 Cor. 7. 1. For being redeemed by Christ, and delivered from the hands of their enemies, it is that they may *serve God without fear, in Holiness and Righteousness before him all the days of their lives*, Luk. 1.75.

Q. *With whom have those Saints Communion?*

A. With the Blessed Trinity, as Sons of God, by Faith and prayer; and with one another in all Ordinances of piety, and all Offices of Charity, as Brethren.

Catechist. *That which we have heard and seen*, saith S. *John*

S. *John* 1 Ep. 1.3. *We declare unto you, that ye may have fellowſhip with us; and truly Our fellowſhip is with the Father, and with his Son Jeſus Chriſt.* With theſe, the Saints have fellowſhip and Communion, by all Acts of Faith, and Love, and all Holy affections, and in Gods Holy Ordinances, as in divers inſtances, ſo particularly in that God and Chriſt Communicates to them the riches of his Bleſſings, Mercies and Conſolations, through the merits of Chriſt, and they acquaint him with all their wants, and troubles, and neceſſities, truſting in him. And as for that fellowſhip, they have with one another, it conſiſts in divers particulars, as (to name ſome) They Sympathize with, and have a fellow feeling of one anothers miſeries, ſufferings, and afflictions, *as fellow members one of another.* 1 Cor. 12.26. *Whether one member ſuffer, all the members ſuffer with it, or one member be honoured, all the members rejoyce with it.* Rom. 12.15. *They rejoyce with them that rejoyce, and weep with them that weep.* They *pray continually*, and praiſe God for each others welfare, ſaying, *Our Father*, &c. And what Gifts and Bleſſings any one enjoyeth, He readily and willingly imployes, and Communicates them for ſupply, relief, and helping others that want them, whether Wiſdom, Wealth or Power.

Q. *What is our duty, as Believers of this Communion of Saints?*

A. To hold faſt this Communion, that we may receive and impart the Benefits of Gods Mercies, and each others Gifts; and to take heed of all cauſeleſs ſeparations from Gods Church, or one another in matters of Faith, Worſhip and Charity.

Catechiſt. I beſeech you, (good Children) learn theſe leſſons, and lay them up in your hearts, that you may walk ſteadily, and not waver in your Holy Religion to

ro your lives end. If you truly believe the Communion of Saints, you must follow the Apostles Exhortation closely, 1 *Cor.* 1.10. *I beseech you Brethren, by the name of our Lord Jesus Christ, That ye all speak the same things, and that there be no Divisions amongst you, but that ye be perfectly joyned together in the same mind, and in the same judgment.* Phil.2.1,2. *If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the same love, being of one accord, and of one mind. Let nothing be done through strife,* &c. Take heed of all Breaches of this Communion, and of all that would withdraw you from it, *Rom.*16.17. *Mark them that are for making of* Schisms, and Breaches in Christs Body, the Church; that *cause divisions amongst us, and follow them not, but avoid them, for they that are such, serve not our Lord Jesus Christ,* (whatever they pretend) but their *own bellies, and with good words and fair speeches deceive the hearts of the simple.* To the next Article then.

Q. *What is it to believe the Forgiveness of sins?*

A. That Gods justice is satisfied through the Merits of Christs blood, and through them there is mercy, and pardon may be obtained for all our sins, if we do but heartily repent, and forsake them.

Catechist. Psal.130.4. *There is forgiveness with thee that thou mayest be feared.* How comes this to pass? *through Christ,* Act. 13.38. *Through this man is preached to you forgiveness of sins.* Upon what account? because, *Matth.*20.28. *He gave his life a ransome for us.* 1 Cor. 15.4. *He died for our sins according to the Scriptures. He was made sin for us, who knew no sin,* 2 Cor.5.21. that is, a Sacrifice to suffer death for our sins in our stead. So hath he purchased a pardon for all sinners, that will

will but accept of it, upon the condition upon which it is offered them, which I shall choose to express in the words of the Evangelical Prophet, *Isaiah* 55. 7. *Let the wicked forsake his way, and the Unrighteous man his imaginations, and return unto the* Lord, *for he will have mercy upon him; and to our God, for he will abundantly pardon.*

Q. *Who then is it that forgives sins?*

A. God only.

Catechist. A truth directly contrary to the Popish Priests presumption, in taking this honour to themselves which belongs to God alone, and I shall content my self with citing the Pharisees question only, which indeed is unanswerable, however they mist it in the application, because they would not believe Christ to be God or the Son of God, *Mark* 2.7. *Who can forgive sins but God only?*

Q. *How come any to be damned then, if there be such forgiveness with God?*

A. It is because they go on wilfully in their sins, and will not be drawn to repentance, but live in sin, and at last either die without any sence of their sins, or deceive themselves with a false and feigned repentance.

Catechist. From hence it is that these two are so closely enjoyned, and may not be parted, for *Luk.* 24. 47. *Through his name are repentance, and remission of sins preached.* For in order to their being forgiven he now *commands all men every where to repent,* Act. 17.30. And to *bring forth fruits meet for repentance,* Matth. 3.8. And thus they must indispensibly do, that they may receive *forgiveness of sins, and an inheritance among them which are sanctified by Faith, which is in Christ Jesus,* Act. 26.18. To the next Article then, the Resurrection of the Body. To understand which I ask you,

Q. *As-*

Q. *After Death what becomes of the Souls of men?*

A. They return to God to receive the ſentence of Abſolution, or Condemnation.

Q. *And what becomes then of their Bodies?*

A. Being laid up in the Grave, they ſhall at laſt be raiſed up to be again inſeparably United to their Souls.

Catechiſt. What becomes of mens Souls *Solomon* tells you plainly, *Eccl.*12.7. *When the Duſt* (*i. e.* the Body) *returns to the Earth as it was, The ſpirit* (*i.e.* the Soul) *returns to God who gave it,* (*i.e,* to be judged by him.) An inſtance whereof you have in, *Luk.* 16. 22, 23. *The Rich man died, and immediately went into hell-torments; and Lazarus died alſo, and was carried by the Angels into Abrahams Boſome.* And even ſo, *Heb.*9.27. *It is appointed to all men once to die, and after that the judgemen, i. e.* the judgment of their Souls by either Abſolution or Condemnation. And then for the bodies riſing from the dead at the laſt day the Prophet *Daniel* had a clear foreſight thereof, chap. 12.2. *Many of them which ſleep in the duſt ſhall riſe again, ſome to everlaſting life, and ſome to ſhame and perpetual contempt.* Nay, *Chriſt* ſaith, *All ſhall riſe,* John 5. 28. *The hour cometh in the which all that are in the Grave, ſhall hear the voice of the Son of God, and ſhall come forth, they that have done good to the reſurrection of life, and they that have done evil, to the reſurrection of condemnation.* Now this is a great matter, and you had need have good grounds to believe it.

Q. *What is it then that aſſures you hereof?*

A. Chriſts being riſen, and God being our God, the God of the Body as well as of the Soul, the God of the whole man.

Catechiſt. The 15 chap. of the firſt Epiſtle to the *Corin-*

Corinthians, discourses of the Resurrection of the body throughout, and hath divers arguments to prove it, and this for one, ver. 20. *Christ is risen from the dead, the first fruits of them that slept.* As therefore the first fruits was a pledge of the ensuing Harvest, so was Christs rising from the dead, of ours. And by Gods being the God of Believers, Christ convinced the Sadduces, who denied the Resurrection, *Luk.* 20.37. *That the dead are raised up* (saith he,) *even Moses shewed at the Bush, when he called him the God of Abraham, the God of Isaac, and the God of Jacob, for he is not a God of the dead, but the living.* They must therefore rise again, that God may be their God, and that for ever.

Q. *What use must you make of this Doctrine of the Resurrection?*

A. To reverence my Body, and not to prostitute it to be an Instrument of sin or filthiness: and neither to fear death my self, nor to mourn immoderately for the death of my Friends.

Catechist. Great cause have we to bear reverence to our own bodies, so as not to abuse them to be instruments of sin or filthiness, by overcharging them with surfeting or drunkenness, or by fulfilling our fleshly lusts, in fornication or beastly living, seeing they are at present *Temples of the Holy Ghost, which dwelleth in us,* 1 Cor. 6. 19. And shall at last be raised up *Spiritual Bodies, glorious, incorruptible, immortal,* 1 Cor. 15.42,43. And this may very much abate all fear of death, seeing we shall rise again from the dead, and then shall *these our vile Bodies be fashioned like to Christs glorious Body, according to the mighty working, whereby he is able to subdue all things to himself,* Phil. 3.21. And the Apostle teacheth us hence, 1 *Thes.* 4.13. not to mourn immode-

immoderately, upon the departure of our deareſt friends, like the Heathens that are without this hope.

Q. *Shall our Bodies being riſen ever die again?*

A. No; the life to come is Everlaſting.

Catechiſt. After this Reſurrection, *There ſhall be no more death, nor ſorrow, nor crying, neither any more pain, for the former things are paſſed away*, Rev. 21. 4. *The laſt enemy ſhall be deſtroyed*, even *death*, 1 Cor. 15. 26.

Q. *In what eſtate muſt all men live everlaſtingly?*

A. Some in unconceivable Bliſs, others in torments intolerable. Every man according to his works in this life, good or evil.

Catechiſt. You have it clear in *Matth.* 25. 32, 33. *The ſheep ſhall be ſeparated from the goats. And he ſhall ſet the ſheep on his right hand, and the goats on his left. Then will he ſay to them on his right hand, Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the beginning of the World.* But ver. 41. *To them on his left hand will he ſay, Depart from me, ye curſed, into everlaſting fire prepared for the Devil and his Angels.* And ver. 46. *Theſe ſhall go into everlaſting puniſhment, but the Righteous into Life eternal.*

Q. *Do the Godly Merit or deſerve that Bliſs, as the wicked do that puniſhment and Torments?*

A. No; Our beſt good works are due debt, and but imperfect, and Gods Gift, and bears no proportion to the reward, and therefore though death be the wages of ſin, yet Eternal Life is the Gift of God.

Catechiſt. If you mark theſe particulars, you will eaſily diſcern the Papiſts Doctrine of Good works being Meritorious to be preſumptiouſly proud and utterly

groundless. Our best good works cannot merit any good thing of God, for they are but due debt, as our Saviour teacheth, *Luk.* 17.10. *When we have done all, we must say, we are unprofitable servants*; We have but done that which was our duty to do. And (2.) Our best good works are imperfect, tainted with many sins and infirmities, so that they themselves, stand in need of Gods pardon, *Isaiah* 64. 6, 7. *We are all as an unclean thing, All our Righteousness is but as filthy rags, and as a menstruous cloth, and great are the iniquities of our most Holy things.* So that *if God should be extreme to mark what we do amiss in them, O Lord, who may abide it,* Psal. 130.3. And (3) all we have and do is Gods Gift, it is he that *worketh in us, both to will and to do,* Phil. 2.13. and we give him but his own. Nor, be it never so good can it (4) bear any proportion to that *recompence of reward,* which God promiseth us. Not our greatest suffering, much less our good deeds, *Rom.* 8.18. *The sufferings of this present time, are not worthy to be compared to the glory that shall be revealed in us.* 2 Cor. 4.17. They are *but light Afflictions, and but for a moment, but they work for us a far more exceeding eternal weight of glory.* Well doth the Apostle therefore conclude, *Rom.* 6. 23. *The wages of sin is death, but eternal life is the Gift,* (no Merit of ours, but) *the free gift of God, through Jesus Christ our Lord.*

Q. *What Use must we make hereof?*

A. To be constant, unmoveable, always abounding in the work of the Lord, knowing that our labour will not be in vain in the Lord.

Catechist. This is the use that St. *Paul* makes of this great Doctrine of Christianity, 1 *Cor.* 15. 58. and elsewhere he exhorts thus upon account hereof, 2 *Cor.* 4. 18. *Let us not therefore look at the things which are seen, but at the things which are not seen. For the things which are*

are seen are Temporal, but the things which are not seen are Eternal.

Q. *Why do you say Amen, after the Creed, and why stand you up when it is rehearsed?*

A. To declare my stedfast believing it, and my resolution to live in, and die for it, if God should call me to that Honour.

Catechist. Let us therefore make it our continual prayer, that God (whose Gift Faith is) would encrease and strengthen this our Faith more and more, and enable us so to live in Faith, and so to dye in Faith, that at last we may attain the end of our Faith, even the *salvation of our Souls*, through Jesus Christ, 1 *Pet.* 1. 9.

Thus have you had the Rule and Summary of the Christian Faith in the Creed. Now having often taught you, that there is no true Faith without Obedience, I pray

Q. *What is the Great Rule of your Obedience?*

A. The Moral Law contained in the Commandments.

Catechist. You remember, Brethren, I hope, that you promised in your Baptism, as to believe all the Articles of Christian Faith, so to keep Gods Holy Will and Commandments.

Q. *How many Commandments are there?*

A. Ten.

Catechist. These Ten Commandments contain that which we call the Moral Law; and it is so called, because it orders our Manners, and our whole lives and conversations, both towards God and towards men. Concerning which I would only teach you, in opposition to the Antinomian Errors, that this Moral Law contained in the Ten Commandments, is still in force

to us; and as it was the Rule of life, and manners, and Obedience to Gods ancient people the Jews; so is it still to us Christians. For whatever moral duties God Commanded the Jews, (being his chosen people) under the Old Testament; the same doth Christ command us Christians, under the Gospel, and that while the world lasts; for he said expressly, *Matth.* 5.17. *He came not to destroy the Law, but to fulfil it*; and reciting several Commandments, He abrogated none, but (which shews their obligation on us sufficiently) shewed their true and Spiritual meaning against the corrupt glosses the Pharisees had put upon them, thereby making them of no effect. *It was said of old time* (saith he,) *Thou shalt not kill, but I say unto you, Whosoever is angry with his Brother without a cause, is in danger of the judgment.* Again, ver. 27. *It was said of old time, Thou shalt not commit adultery, But I say unto you, Whosoever looketh on a woman to lust after her* in his heart, *Committeth Adultery with her.* And thus doth He there Explain other Commandments, but Repeals none of them: and in short, St, *James* saith, chap. 2.8. of all the rest, *If ye fulfil the Royal Law of Liberty, Thou shalt love thy neighbour as thy self, ye shall do well.* Nor is the number of the Commandments impertinent to be observed, it being so precisely noted by the Holy Ghost, *Deut.* 4.13. *Ten*, and no more, which puzzles them of the *Romish* Communion, to make them so, while they leave out the second in their Catechism; because it so apparently condemns their Image worship, and then for a mere shift, they would divide the last Commandment, making two of one. And now before we close with the Commandments, we must not neglect the Preface to them, (*God spake these words and said, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of Bondage.*) which what it imports you may learn by the next Question and Answer.

Q. *What*

Q. *What are thoſe motives God himſelf uſed, when he gave thoſe Commandments to engage his people's Obedience?*

A. Firſt, His Sovereignty, For he is the Lord. (2) His near Relation to his people; for He is the Lord Our God. (3) His delivering the Iſraelites from the Egyptian Bondage, which was a Type of our Greater deliverance, even from our ſpiritual Bonddage to ſin and Satan.

Catechiſt. The like arguments to Obedience we have in other Scriptures, to name but one to the *Iſraelites*, Deut. 27. 9, 10. *Take heed and hearken O Iſrael, This day thou art become the people of the Lord thy God: Thou ſhalt therefore obey the voice of the Lord thy God, and do all his Commandments and ſtatutes, which I command thee this day.* And that of *Zacharias* in his ſong, *Luk.* 1. 74, 75. urgeth the ſame Obedience upon us, upon account of our greater deliverance, *That being delivered from the hands of our enemies, we ſhould ſerve Him without fear, in Holineſs and righteouſneſs all the days of our lives.* Now I pray

Q. *How many Tables are there in the Decalogue or Ten Commandments?*

A. Two.

Q. *How many Commandments are there in the firſt Table?*

A. The four firſt Commandments.

Q. *What ſort of Duties doth the firſt Table teach you?*

A. My Duties towards God.

Catechiſt. And as the ſecond Table teaches you your duties towards your neighbour, ſo let me tell you by

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Catechiſt. And as the ſecond Table teaches you your duties towards your neighbour, ſo let me tell you by

the way, that our Saviour Himself divides the Law after this manner, even according to the twofold Object of Love, God and our Neighbours, *Matth.*22.37. *Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind: This is the first and great Commandment, and the second is like unto it; Thou shalt love thy neighbour as thy self; on these two Commandments hang all the Law and the Prophets.* For as S. *Paul* saith, *Rom.*13.10. *Love is the fulfilling of the Law.*

Now for explaining the Questions and Answers in your Church Catechism, concerning the duties contained in these two Tables; I conceive the chief task is, to let you see to which Commandment each clause in them is to be referred, and then, as requiring the Duty, forbids the sin, and forbidding any sin, supposeth a precept for the Duty contrary to that sin, so shall I teach you both these, what are the Duties required, and what the Sins forbidden, in each Commandment, proving their respective answers (as we go along) by the Scriptures. First then let me ask you the Questions in your Church Catechism.

Q. *What is thy Duty to God?*

A. My duty towards God is to believe in Him, *&c.*

Now see how every Commandment is explained in this Answer.

Q. *What doth the first Commandment require of you, according to this Answer in your Catechism?*

A. Gods inward worship, which is to believe in him, to fear him, and to love him, and him alone, as the only true God, with all my

my heart, with all my mind, with all my soul, and with all my strength.

Catechist. This distinction of Worship, that it is either Inward of the Soul, or Outward of the Body, is evidently the Apostles, when he tells us, 1 *Cor.* 6.20. That *we must glorifie God, with our bodies, and with our spirits, which are his.* Now the inward, that of the Spirit, is required by this Commandment, that is, in the positive part, which is implied in the negative; for that we are forbidden to have any other God but Him, or before him, implies that we must have him, that is, acknowledge him, and worship him, for our God, and for our only God, and to believe in him, and fear him, and love him; this is to acknowledge him to be, and to have him our God; according to that Text, *Deut.* 10.12. *What doth the Lord thy God, O Israel, require of thee, but to fear the Lord thy God, and to walk in his ways, to love and serve the Lord, thy God, with all thy heart, and with all thy Soul?*

Q. *May not loving God be accounted the summ of our whole Duty to God, as Love of our Neighbour is of our whole Duty to our Neighbour?*

A. Yes: and without loving God, there can be no keeping his Commandments in sincerity.

Catechist. Our Saviour said, *John* 14.15. *If ye love me, keep my Commandments.* No other way can we shew our love to either God or Christ Jesus. On the other hand, the Scriptures set forth obedience, or keeping Gods Commandments, as the *work of Faith and labour of love,* Heb. 6.10. 1 Thes. 1.3. and St. *Paul* saith, *The love of Christ constraineth hereunto,* 2 Cor. 5.14. And it is certain, all other Graces abound, where, as the Apostle expresseth it, *Rom.* 5.5. *The love of God is shed abroad in the heart, by the Holy Ghost which is given unto us.*

Q. *What do thoſe words* (*Before me*) *teach you: Thou ſhalt have no other Gods before me?*

A. Always to conſider that God is every where preſent, and beholds the Idolatry of the heart, as well as in action.

Catechiſt. *I know, O my God* ſaith *David,* 1 Chron. 29.17. *that thou trieſt the heart.* Jer. 17. 10. *I the Lord ſearch the heart, I try the reins, even to give to every man according to his ways, and according to his doings.*

Q. *What then are the ſins forbidden in this Commandment?*

A. Atheiſm, or having no God: Polytheiſm, or owning more Gods than One: Irreligion, not glorifying, not worſhipping the true God, as God; and inward Idolatry, that is, believing, fearing, or loving any luſt, or Creature, as our God; or giving Religious Worſhip or honour to any other Being.

Catechiſt. Atheiſm, or in the *Pſalmiſts* words, *Pſal.* 14.1. *The Fools ſaying in his heart,* much more ſpeaking it out in words, *That there is no God.* Polytheiſm, The having *Lords many and Gods many, But to us* ſaith the Apoſtle, 1 *Cor.* 8. 4. *There is no more Gods but One.* Irreligion, not Glorifying, not worſhipping God, which is all one, as if we believed and profeſſed, There is no God. A ſin taxt by S. *Paul* in the Gentiles, *Rom.* 1.21. That *knowing God, they did not glorifie Him, as God.* Idolatry, which is not only the worſhipping *idols or images, made of ſilver and gold, the works of mens hands, which have eyes and ſee not, which have ears and hear not, mouths and ſpeak not,* Pſ. 135.15,16. But alſo the immoderate love of any Creature. For Chriſt ſaith, *Mat.* 6,24. *Ye cannot ſerve God and Mammon,* and this do all

covetous

covetous and worldly minded men. From whence S. *Paul* ſaith expreſly, that *covetouſneſs is idolatry*, Col. 3.5. And he ſpeaks of ſome, who make *their belly their God*, Phil. 3. 19. which do all Epicures, gluttons and drunkards, and intemperate perſons, and ſome (he ſaith,) *mind earthly things*. All theſe then are ſins againſt this firſt Commandment, which requires the Inward worſhip of God.

Q. *What doth the ſecond Commandment require?*

A. Gods Outward worſhip, that is, to worſhip God, not only with our hearts and Spirits, which God alone ſeeth, but alſo bodily, in the ſight of men, and not by Images, but as he himſelf appoints us in his word.

Catechiſt. It is a marvellous thing, that there ſhould be any need of convincing men, that God is to be worſhipped Outwardly, as well as Inwardly, with our Bodies as well as with our Spirits, or that any perſons of underſtanding, ſhould make that fooliſh uſe of our Saviours words to the woman of *Samaria*, John 4. 24. *God is a ſpirit, and is to be worſhipped in Spirit, and in truth*, as if pretending to worſhip God in their hearts and ſpirits, could excuſe their utter neglect of his outward worſhip, or their not Kneeling in prayer, or any other irreverent, undecent behaving themſelves, in the worſhip of God. But if there be any need to ſpeak to this point, I think here is enough in the very letter of this Commandment to ſtop all mouths, *Thou ſhalt not bow down before images, and worſhip them.* For in that, we muſt not do it *before images*, implies that *before God* we muſt do it, we muſt bow down before him, when we worſhip him; that as the Apoſtle ſaith, 1 *Cor.*6.20. We may *glorifie God with our bodies as well as with our ſpirits*, which are his. Hence the *Pſalmiſt* ſaith,

faith, *Psal.*132.7. *We will go into his Tabernacle, and fall down before his footstool.* And hereunto are we daily invited in his words, *Psal.* 95. 6. *O come let us worship and fall down, and kneel before the Lord our maker.* This must we do: only to avoid Superstition and Willworship, we must have a care to do it in such a manner, as God directs in his word, and not worship God in any way invented by man, contrary to his word. See *Deut.*4.2. and 12.32. Whatsoever I command you, that observe and do, *ye shall not add to the word I command you, neither shall ye diminish ought from it, that ye may keep the Commandments of the Lord your God, which I command you.*

Q. *What are those kinds or parts of Worship which God himself hath appointed us in his word?*

A. Daily Prayer, and Thanksgiving, often Reading, Hearing and Meditating upon His word, and the due Use of the Sacraments.

Catechist, That Prayers and Thanksgivings are parts of Divine Worship, Unquestionedly commanded by God, is evident by S. *Pauls* direction to *Timothy,* as Provincial Bishop of *Ephesus,* 1 Ep. 2. 1,2. Which was to take order, that *prayers, supplications and thanksgivings be made for all men, for Kings, and all in Authority,* &c. And how God ordained the publick reading of Scriptures you may see, *Deut.* 31. 11,12. *When all Israel is come to appear before the Lord, in the place which he shall choose, Then shalt thou read the Law before all Israel, in their hearing,* &c. And accordingly S. *James,* Bishop of *Jerusalem,* spake it in the Councel held there, *Act.*15.21. *That Moses had in every city, them that preacht him,* being read in the Synagogues every Sabbath day. And if God appoints his word to be Read, it must needs be the peoples duty to hear the Reading, and *Luk.*16.31. *If they will not hear Moses and the Prophets, neither would*

they

they repent, though one should rise from the dead. And to what purpose is it either to Read or Hear, if they do not Meditate on it, for as it is in the *Parable* of the *Sower of the seed*, Matth. 13.8. By this it is that *the good seed takes root, and bringeth forth fruit.* And therefore, *Ps.* 1.2. *Blessed is the man that Meditates on Gods law day and night.* As for the Holy Sacraments, Baptism, and the Supper of the Lord, you may see their Institution at large, *Matth.* 28.19. and 1 *Cor.* 11.23.

Q. *What are the sins forbidden in this Commandment?*

A. Corrupting, neglecting, or hindring any Ordinance of Right Worship: Idolatry, or Worshipping Saints, Angels or Images, or God by Images: or Worshipping God in any way contrary to, or not directed in his word.

Catechist. If the Commandment require us to worship God, then must they necessarily be transgressors thereof, that come not to Church to joyn in Gods worship, or are negligent in attending any Ordinance of Divine worship; as many do apparently, seldom coming to Church at all, or coming after the prayers, and the reading of the Scriptures, as if it did not at all concern them, or that being here, behave themselves most slovenly and irreverently in Gods Service: and then we must be sure that we avoid all idolatry and false worship. For as it was charged upon Gods people the Jews, *Lev.* 19.4. *Not to turn to Idols, nor to make any graven Images, nor to bow down to them, for* this reason, *I am the Lord thy God*, so is it also upon us of the Christian Church, 1 *Cor.* 10.14. *Dearly beloved, flee from Idolatry.* 1 John 5.21. *Little Children, take heed of idols.*

Q. *Whom do you think guilty of such Idolatry?*

A. The Papists as much as Heathens or Jews

saith, *Psal.*132.7. *We will go into his Tabernacle, and fall down before his footstool.* And hereunto are we daily invited in his words, *Psal.* 95. 6. *O come let us worship and fall down, and kneel before the Lord our maker.* This must we do: only to avoid Superstition and Willworship, we must have a care to do it in such a manner, as God directs in his word, and not worship God in any way invented by man, contrary to his word. See *Deut.*4.2. and 12.32. Whatsoever I command you, that observe and do, *ye shall not add to the word I command you, neither shall ye diminish ought from it, that ye may keep the Commandments of the Lord your God, which I command you.*

Q. *What are those kinds or parts of Worship which God himself hath appointed us in his word?*

A. Daily Prayer, and Thanksgiving, often Reading, Hearing and Meditating upon His word, and the due Use of the Sacraments.

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A. The Papists as much as Heathens or Jews

Jews in worshipping the Molten Calf, and Brazen Serpent; for they worship Saints, Angels and Images, and adore the Cross and the Host, and have no better plea for so doing, but what might serve to excuse, both Heathens and Jews from being Idolaters.

Catechist. In short let me tell you, that Popish Idols or Images, having the like matter, and shapes, and figures, they do the same service to them, and use the like pleas and pretences, as the Heathens did, and as the Idolatrous *Jews* did, and therefore are as truly Idolaters as they, and they that would see this fully proved, let them read the Churches Homilies of the peril of Idolatry.

Q. *How doth the Lord threaten all Idolaters, and Image worshippers, and all Transgressors of this Commandment?*

A. Being jealous of his own glory, He will punish them as Haters of himself, nay them, and their seed after them.

Catechist. How jealous God is of his Glory, you may read, *Isaiah* 42.8. *I am the Lord, That is my name, My Glory will I not give to another, neither my praise to graven Images.* And hence Idolatry is often in Scripture called, *a spiritual whoredom, and adultery,* which you know provokes any Husband to jealousy and rage against his Wife. And here in this Commandment, it is express, that God looks on them, as them that hate Him, who give his Worship to Images, or any others besides Him, and he threatens to visit their children after them, for this sin to many generations.

Q. *Are the Protestants, and particularly we of the Church of* England, *clear from all Idolatry,*

in

in observing Ceremonies in Gods Worship, not expresly required in Gods Word?

A. Yes: because God hath left it in charge to Church Rulers, to appoint such Ceremonies in his Worship, as conduce to Order, and Decency, and Edification, and being once appointed by our lawful Governors, We ought to observe them in Obedience to God, who requires us to obey our Governors.

Catechist. It may suffice to tell you thus much upon this head, and you can by no means turn Dissenters upon this account, if you remember this, That it is the Apostles direction, that all things in Gods Worship be done *decently, and in order*, and to as may conduce *to Edification*, 1 Cor.14.26,40. Which being the Duty and Province of the Churches Governours to take care of, (as they do at this day in all the Reformed Churches, and as they apparently did in the Primitive Churches,) it is very plain, that all private Christians are to yield a ready Conformity, Submission, and Obedience to their Orders and Canons, by a strict Commandment, 1 *Pet.* 2.13. *Submit yourselves to every Ordinance of man, for the Lords sake.* Heb.13.17. *Obey them that have the Rule over you, and submit yourselves,* &c. And what saith our Apostle upon the matter? 1 *Cor.*11.16. He brands them for contentiousness, that dissent and Conform not; saying, *If any man be Contentious*, nay, seem to be *Contentious, we have no such custom, neither the Churches of God.* Thus much for the second Commandment.

Q. *What doth the third Commandment require?*

A. It requires us to perform every part of Worship Devoutly to Gods Glory, and Reverently to use every thing relating to God,

as

as his Name, Titles, Ordinances, Houſe, Revenues, Word and Works.

Catechiſt. Will you hear the General Rule? 1 *Cor.* 10.31. *Whether ye eat, or drink, or whatſoever ye do, do all to the Glory of God.* If all our actions, much more then what we do in the Worſhip and Service of God, muſt be directed to His Glory, and therefore muſt be performed with the greateſt Reverence and Devotion, both of body and mind; to which purpoſe is that in the 29. *Pſal.* 1,2. very memorable, *Give unto the Lord, O ye mighty, Give unto the Lord, Glory and Strength, Give unto the Lord the glory due unto his Name,* How? It follows, *Worſhip the Lord in the Beauty of Holineſs,* (in the Margent it is, in his Glorious Sanctuary.) As for the Name of God, To which the Glory is Due, thereby (by a Figure) is to be underſtood, not only God Himſelf, but alſo all that, whereby God is Known to us, or which hath a peculiar Relation to God, or which hath Gods Name upon it, or that is Gods, to all which we muſt in uſing them, ſhew the greateſt Reverence, not only to his Names, but alſo his Titles, Attributes, Ordinances, Houſes, Revenues, Words and Works. For unto them all hath the Apoſtles exhortation *Heb.* 12.28. relation, *Let us have grace, whereby to ſerve God acceptably, with reverence and Godly fear.* And the particular Duties reſpecting all theſe you have in the next Queſtions and their Anſwers.

Q. *How doth your Catechiſm expreſs this?*

A. To give him thanks, to put my whole truſt in him, to call upon him, to honour his Holy Name, and his Word.

Q. *What then are the ſins forbidden in this Commandment?*

A. Unthankfullneſs, Diſtruſtfullneſs, not pray-

praying to God, or praying to any other but God, all Abuſes of, or irreverent uſe of, or medling with, His Word, Sacraments, Houſe, Titles, or Miniſters, and eſpecially raſh and vain Swearing, Curſing and Blaſphemy.

Q. *What doth God threaten them that thus tranſgreſs his Commandment?*

A. That he will not hold them Guiltleſs, that is, they ſhall be held guilty, and by no means eſcape his Vengeance.

Catechiſt. It cannot be expected that all duties and ſins herein required and forbidden, ſhould be particularly named in ſo ſhort an Abſtract as a Catechiſm is, and ſhould be, but theſe are the chief. We muſt give God thanks for all his Works and Benefits, Temporal and Spiritual, 1 *Theſ.* 5. 18. *In every thing give thanks.* Pſal. 50. 14. *Offer unto God thankſgiving, and pay thy vows to the moſt High.* We muſt call upon God, by Solemn Religious prayer, and Invocation, as alone able, and willing to hear, and help us, and upon no other, *Pſ.* 50. 15. *Call upon me in the day of trouble, and I will deliver thee, and thou ſhalt glorifie me.* And theſe two are cloſely joyned together by the Apoſtle in one precept, *Phil.* 4. 6. *Be careful for nothing, but in every thing let your requeſts be made known to God, by prayer and ſupplication with thankſgiving.* We muſt put our whole truſt in God, *Pſal.* 62. 8. *Truſt in the Lord at all times, ye people, pour out your hearts before Him, for God is our hope.* And on the contrary, ingratitude and unfaithfulneſs was the ſin of the *Iſraelites*, Deut. 32. 15, 18. *Jeſurun waxed fat, and kicked; then he forſook God that made him, and lightly eſteemed the rock of his Salvation. Of the rock that begat thee, thou art unmindful, and haſt forgotten him that formed thee.* Iſaiah 1. 2, 3. *I have nouriſhed and brought up children, but they have rebelled againſt me. The Ox knoweth*

knoweth his owner, and the Ass his Masters crib, but Israel doth not know, my people doth not consider. Luk.17.18. *Of the ten Lepers that were cleansed, but one returned to give thanks.* And as prayer is Our duty, so it is branded as Atheistical, and shews that a man *saith in his heart, there is no God, that he calls not upon the Lord,* Psal.14.4. And we are not to call upon any other but Him. Not Angels, for so the Angel forbad S. *John,* Rev. 22.9. *See thou do it not, I am thy fellow servant.* Not Saints, for *Isaiah* 63.16. *Abraham is ignorant of us, and Israel acknowledges us not.* And as we are to put our whole trust in God, so distrustfulness was the *Israelites* sin, *Psal.*78.19. *Can God prepare a table in the wilderness? Behold, He smote the rock indeed that the waters gushed out, and the streams overflowed; but can he give bread also? Can He provide flesh?* And therefore Our Saviour cautions us against this, *Matth.*6.25. *Take no thought* (no distrustful thought) *for your life, what ye shall eat, or what ye shall drink, or wherewithall ye shall be clothed?* ver.32. *your heavenly father knoweth that ye have need of all these things.* And so are we forbidden trusting in any other things, whether in wants or dangers. Not in *horses or chariots,* Psal.20.7. Not in *Princes,* Psal.118.8. Not in any *Son of man,* Psal. 146.3. Not in *bow or shield,* Psal. 44.6. Not in *our riches,* Prov. 11.28. Not in *ourselves,* Prov.18.26. We are also warned to take heed of all irreverent use of Gods word, *Luk.* 8,18. *Take heed how you hear.* Prov. 13, 13. *Whoso despiseth Gods word, shall be destroyed.* And of his Sacraments, 1 *Cor.*11.27. *Whoso eats, and drinks unworthily, eats and drinks damnation to Himself, not discerning the Lords Body.* And his House, the Church. For 1 *Cor.*11.22. *What? have ye not houses to eat and drink in? or despise ye the Church of God?* And of his Titles and Revenues, what is set apart for Holy Uses, and for the maintenance of his Ministers. For the Prophet *Malachi* saith chap.3.8. that to defraud or alienate them, *is to rob God*: or to abuse his Ministers,

niſters, or not to hearken to and obey them, *Luk.*10.16. *He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me.* And then for taking Gods Name in vain, by vain or falſe Swearing, Curſing or Blaſpheming, the letter of the Commandment is expreſs, and innumerable Texts ſpeak terribly to all that are guilty thereof. To name but one or two, *I will bring the Curſe, ſaith the Lord of hoſts by his Prophet Zechariah* 5.4. *and it ſhall enter into the houſe of him that ſweareth falſly by my Name, and ſhall remain in the midſt thereof, and conſume it with the Timber thereof, and with the ſtones thereof.* And one Text in *Deut.*28.58,59. may ſerve inſtead of all other Texts, *If thou wilt not obſerve to fear this great and glorious Name, The Lord thy God, Then will the Lord make thy plagues great, and wonderful, and the plagues of thy ſeed, even great plagues, and of long continuance, and ſore ſickneſſes, and of long Continuance.* In ſhort our Saviour explains this Commandment, to forbid, not only perjury or falſe ſwearing, but alſo ſwearing vainly, and in our ordinary talk and Communication, and ſwearing by any other but God. For an Oath is a Divine Honour, *Mat.*5.33,34,37. *Ye have heard that it hath been ſaid by them of old time, Thou ſhalt not forſwear thy ſelf, But I ſay unto you, ſwear not at all, neither by heaven, nor by the Earth, &c. But let your Communications be yea, yea; nay, nay: for whatſoever is more than theſe, cometh of evil:* and ſo much alſo of the third Commandment.

Q. *What are the duties required by the fourth Commandment?*

A. To ſerve him truly, as in his Solemn days of Worſhip, ſo all the days of my life.

Q. *Which are thoſe Solemn days of Worſhip, wherein we are eſpecially to ſerve God?*

A. The Lords day, and days ſet apart for

Humiliation and Thanksgiving, the Feasts and Fasts of the Church.

Q. *Which is the Lords day?*

A. The First day of the week, observed by Christians, because of Christs Resurrection upon it, as the Seventh day was by the Jews in memory of the Creation.

Catechist. We are assured both by Scripture and the Churches Histories, that the First day of the week was after Christs Resurrection, and in memory thereof, observed by the Christians for all the Holy Offices, as the Seventh day Sabbath, was by them under the old Testament, in memory of Gods Rest from his works of Creation, and thence was it called the Lords day, *Rev.* 1.10. *John in the Isle of Patmos, was in the spirit on the Lords day.* Act.20.7. *Upon the first day of the week, when the Disciples were together to eat bread, Paul preached unto them.* 1 Cor. 16.1,2. *Concerning the Collection for the Saints, as I have given order to the Churches of Galatia, so do ye. Upon the first day of the week, let every one lay by him in store, as God hath prospered him.* As for the Churches Holy days, or Days appointed by Authority, for solemn publick prayers, and thanksgivings upon occasion of some great Calamities or Deliverances, though they be appointed by man only, yet have they as good Authority, as the Feast of Purim, and Dedication among the Jews, for they had no other but Humane Appointment.

Q. *How must God be served on those days?*

A. By resting from all bodily labours, except them of Necessity and Mercy, to the end we may wholly attend the publick and private exercises of Religion and Godliness.

Q. *What sins then are forbidden by this Commandment?* *A.* Mis-

A. Miſpending theſe days either in ſin, or idleneſs, or the ſervile works of our callings, or in vain ſports, or whatſoever may hinder our keeping them Holy.

Catechiſt. The Commandment expreſsly forbids all ſervile works on the Sabbath day, and ſo do divers Texts, as *Exod.* 31.13,14. and 35.2. and *Jer.* 17.21. much more idleneſs, vain ſports and paſtimes, and all ſinful ſpending it in gluttony, drunkenneſs, *filthy Communications, and all manner of Licentiouſneſs.* We are to reſt from our worldly labours, but mark for what end? not that bodily eaſe can of it ſelf pleaſe God, but it is, that being free from all encombrances of this world, and all earthly cares and diſtractions, we may ſanctifie the day, keep it holy, or hallow it. Only as our Saviour clears the matter in Confutation of the Phariſees, *Matth.*12.11,12,13. Works of Neceſſity, Mercy and Charity are allowed and lawful; for *What man of you* (ſaith he) *having an Ox or an Aſs fallen into a pit on the ſabbath day, will not lift it up?* It is lawfull therefore to do good on the Sabbath day. And therefore he Himſelf ſcrupled not to *heal the ſick, cleanſe the lepers, reſtore the blind and lame,* &c. and thus he juſtifieth himſelf in ſo doing, againſt their cavills.

Q. *What muſt parents and Maſters do in obedience to this Commandment?*

A. They muſt exerciſe their children and Servants, in all Religious duties publick and private, and reſtrain them from all contrary ſins.

Catechiſt. The Tenour of the Commandment runs thus, *Thou and thy Son, and thy daughter, thy man ſervant, thy maid ſervant,* &c. And for an example to all Houſeholders, as well as Kings and Princes, *Joſhua* ſaid,

chap. 14. 15. *As for me and my house, we will serve the Lord.* So let all of us say, Let other persons be careless how their families observe the Lords day, whether they come to the Church, or be absent, how they mispend it in vain sports or prophaneſs, I and mine will do otherwise, we will serve the Lord publickly and privately with all good care and Conscience, *Ps.* 42.4. *We will go up together unto the house of God, with the voice of joy and praise, with the multitude that keep holy day.* Psal. 101.4,6. *A froward heart shall depart from me: I will not know a wicked person. Mine eyes shall be upon the faithful, that they may dwell with me. He that walketh in a perfect way shall serve me.*

Q. *What Motives doth God use to engage our obedience to his Commandments?*

A. His allowing us six days for our own labours, and his own special property in the Seventh, His own Example, and His having Sanctified the Sabbath day to Holy Uses.

Catechist. Every one is able of himself to discern all these in the words of the Commandment. Let me then leave that to you, and ask you in the next place.

Q. *Is it sufficient to serve God in his Solemn days only?*

A. No: We must set apart some Competent part of our time every day, and serve him truly all the days of our lives.

Catechist. We are injoyned in Gods word, *to pray always*, Luk. 18.1. *and to pray without ceasing*, 1 Thes. 5.17. that is, keep a constant daily course of prayer. And in all things *to give thanks*, 1 Thes. 5.18. and to have *God always before us*, Ps. 16.8. So is every day to be so a Sabbath unto us, as therein to rest from sin, and to allot some competent time for Gods immediate service,

vice, from our worldly business, as well as to serve him by all diligence in labour, and by faithful and righteous dealing in our Callings and Vocations, *Luk.*1.74. *Being delivered from the hands of our enemies,* it is that *we may serve him without fear, in Holiness and righteousness before him all the days of our lives.*

Q. *Doth this fourth Commandment then oblige us Christians?*

A. Yes: though not the Ceremonial part, as it requires the seventh-day Sabbath, and the strict Jewish Rest, yet what is of Moral equity in it, to wit, that a Competent part of our time be thus devoted to Gods Worship and Service.

Catechist. It concerns us, even us Christians to remember often Gods fearful judgements, on divers prophaning of the Sabbath, as him that *gathered sticks on it,* Num.15.32. and them that *bare burdens on the Sabbath day in Jerusalem,* Jer.17.27. And *Nehemiahs* zeal to restrain from *buying and selling wares on the Sabbath day,* chap.10.31. against those that *trode the winepresses, and brought in sheaves and asses laden with wine, grapes, and figs,* &c. *on the Sabbath day,* chap.13. from ver.15. to 23. For as St. *Paul* saith, 1 *Cor.*10 11. *These examples are written for our learning or admonition, upon whom the ends of the world are come.* And as God gave Ten Commandments, so had this in special, the same Author and Lawgiver, as the other had, even the Eternal God, the Creator of all things, who (as the very light of nature prompts) if he be God, must be worshipped and glorified as God; which cannot be, unless some competent portion of time, (suppose one in seven) be set apart for it. And therefore although the Ceremonial part of the Commandment be abrogated, yet is the Moral still Obligatory to us Christians. And

ſo our Holy Church believes, or elſe we ſhould not be taught by it to pray after the reading of this, as well as every other Commandment, Lord have mercy upon us, and incline our hearts to keep this Law.

I may now hope you pretty well underſtand your duty towards God, taught you in the firſt Table of the Decalogue, the four firſt Commandments. Let us go on then to the ſecond.

Q. *How many Commandments are there in the ſecond Table?*

A. The Six laſt Commandments.

Q. *What ſort of duties doth the ſecond Table teach you?*

A. My duties towards my Neighbour.

Q. *What is your duty to your Neighbour. Rehearſe it out of the Church-Catechiſm.*

A. My duty to my Neighbour, is to love him as my ſelf, *&c.*

Catechiſt. In this Anſwer you have, firſt your whole duty to your Neighbour ſummed up in a few words, and then ſet before you in its ſeveral branches, as the particular precepts of Gods law require them. I pray then firſt,

Q. *What is the ſumm of your duties towards your Neighbour?*

A. To love my Neighbour as my ſelf, and to ſhew that love, by doing to all men, as I would they ſhould do unto me.

Q. *May I not do to others, as they do unto me?*

A. No: but as I would they ſhould do unto me.

Catechiſt. That to love my Neighbour as my ſelf, is the ſumm and ſubſtance of the Six laſt Commandments, and

and so of all the duties we owe him, appears by, *Rom.* 13.9. *For this,* (saith the Apostle) *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other Commandment, it is briefly comprehended in this saying, Thou shalt Love thy Neighbour, as thy self.* For we must manifest our loving him as our selves, by doing *to all as we would they should do unto us:* And whosoever doth so, he cannot do any act of injury, or wrong, or injustice to any person, forbidden by any of these Commandments. If a man indeed do to others, as others do unto him, This is Revenge, and he cannot but do them wrong, as, or because they injure him. But he that doth to others, as he would have others to do to himself in the like case, This man cannot deal unjustly, or uncharitably with any person, in any cause or matter. He will neither fail of doing his duty to his Superiors, Inferiours, nor Equals, against the fifth Commandment, because were he in their place and station, he would expect such duty from them to himself. He will neither wrong any person in his body, person, Goods, or good name, against the other Commandments, because he would by no means have them so to wrong himself in the like case. So this is a Comprehensive Law, containing all others in it, whether of justice or charity, all the Six last Commandments. Let us now cast our eyes upon every of them apart One by one.

Q. *What duties doth the fifth Commandment (Honour thy father and thy mother,* &c.*) require of you?*

A. The respective duties of all Inferiours and Superiours to each other.

Q. *Shew them particularly in the words of your Catechism?*

A. To love, honour and succour my Father and Mother, to Honour and obey the King, and all that are put in Authority under him, to submit my self to all my Governours, Teachers, spiritual Pastors and Masters, to order my self lowly and reverently to all my betters.

Catech'st. My good children, These are great Lessons, and very proper for you to learn, and have a special care to practice; for our Relative duties have a most considerable place in true Religion, and no man can be said to be truly Religious, that makes no conscience of a careful performing them. For further understanding whereof, Let me acquaint you in the first place, That the great thing required in this Commandment, is in other words S. *Pauls* precept, *Rom.* 13. 7. *Render therefore to all their Dues, tribute to whom tribute is due, custome to whom custom, fear to whom fear, honour to whom honour,* Owe no man any thing, &c. More particularly, Children must love their parents, their natural parents, their Father and Mother. And that this is included in the word (honour) as belonging to parents, is evident by the Prophet *Malachi*, opposing that honour which is due to fathers, to that fear which belongs to servants towards their Masters, *Mal.* 1. 6. *A Son honours his father, and a servant his Master. If I then be a father, where is my honour? and if I be a Master, where is my fear?* And the love children owe to their parents is not denied, but implied in that of our Saviour, when it interferes not with our duty to God, *Mat.* 10. 37. *He that loveth Father or Mother, more than me, is not worthy of me.* (2) Children must honour their parents, which you see is the letter of the Commandment, that is, have a high and reverend esteem of them in their hearts. (3) They must succour them, that is, in case of poverty,

verty, want, old age or ſickneſs, relieving their wants and helping their Infirmities, 1 *Tim.* 5. 4. *If any widow have children or nephews, Let them learn to ſhew piety at home, and to requite their parents. For this is good, and acceptable to God.* And in a word, which is the reſult of all, they muſt obey them in all their lawful commands, and fulfil them, *Col.* 3. 20. *Children obey your parents in all things, for this is well pleaſing to God.* Now beſides natural parents, there are civil and political parents, the Fathers of our Country, the King, and ſuch as are in Authority under him; and there are Spiritual parents, Governours, Teachers, Spiritual paſtors, and Maſters; and all our Betters, in Age, or quality, or eſtate, have a ſort of parental Relation to us, and ſo all theſe are included in the words (*Father and Mother*) in the Commandment. For Subjects then, their duty is to honour the King, and all that repreſent the King, in their reſpective places, and offices, all that are in Authority under him; to honour them for his ſake, as bearing his Authority. And this Honouring the King is ſo neceſſary, that God joyns theſe two together in one precept, as if we could not do the one aright, without the other, *Prov.* 24. 21. *My Son, fear thou the Lord, and the King, and meddle not with them, that are given to change.* 1 Pet. 2 17. *Fear God, Honour the King.* And this Honouring him in our hearts, muſt be ſhown by obeying their good Laws in our Actions, whether concerning our manners, or concerning their tributes and prerogatives. For ſo *Chriſt* himſelf teacheth, *Matth.* 22. 21. *Render to Cæſar the things which are Cæſars, as unto God the things which are Gods.* Rom. 13. 1. *Let every Soul be ſubject to the Higher powers,* &c. Ver. 4. *They are the Miniſters of God for Good* Ver. 6. *For this cauſe pay ye tribute alſo, they being Gods Miniſters, attending continually on this very thing.* Of this therefore we that are Chriſts Miniſters, are to put you always in mind, *Tit.* 3. 1. *Put them in mind to be ſubject to principalities and powers,* to obey

obey Magistrates. And so S. *Peter* teacheth, how contrary soever his pretended Successors the Pope and Priests of *Rome* teach, 1 *Pet.* 2. 13. *Submit your selves to every ordinance of man, for the Lords sake, whether it be to the King, as supreme: or unto Governours, as unto them that are sent by Him, for the punishment of evil doers, and for the praise of them that do well.* As for Governours, Teachers and Spiritual pastors, to them, the Catechism saith, is due the peoples submission. One Text is sufficient to prove it, *Heb.* 13. 17. *Obey them that have the rule over you, and submit yourselves: for they watch for your Souls, as they that must give an account, that they may do it with joy, and not with grief; for that is unprofitable for you.* And so must servants obey, and submit to their Masters, in all lawful commands, 1 *Pet.* 2. 18. *Servants be subject to your Masters, without fear, not only the gentle, but also the froward.* And lastly, All men must behave themselves lowly and reverently to all their betters, in age, estate, or quality, them that be elder, either in higher Rank or Condition. For this it is that will preserve order, peace and good will amongst men. And I shall only here give you the Text, for reverencing the aged, even in Gods own Law, *Lev.* 19. 32. *Thou shalt rise up to the hoary head, and honour the old man. I am the Lord.*

Many more Texts might I have cited for each duty to these Relations, but for brevities sake, I must let these suffice, beseeching you to let them sink and root in your hearts, for the regulating your whole conversations in this world.

Now you will much better know these your duties required in this Commandment, if you can well learn what the particular sins contrary to those duties are, which are forbidden by this Commandment, and those of both parties in these several Relations; for though the one only is expressed, yet doubtless the other are implied. First then,

Q. *What*

Q. *What are the sins of Children against this Commandment?*

A. Their despising of their parents in their hearts, or their irreverence, or disobedience to them in their behaviours, or not relieving nor helping them when they fall into want or sickness.

Catechist. All which (God knows) are too much to be seen in divers Children, but for which, no doubt they must at last find the effects of Gods terrible curse. *Deut.*27.16. It is threatned expresly to all Despisers of their parents, but doubtless extends to all irreverence, Undutifulness, and Disobedience, *Cursed be he that setteth light by his father and mother, To which all the people shall say, Amen.* Prov.1.8. *My Son, hear the instructions of thy Father, and forsake not the law of thy Mother.* For chap. 15.5. *A fool despiseth his Fathers instruction.* And see how he threatens such a man, chap. 30.17. *The eye that mocketh at his Father, and despiseth to obey his Mother, The Ravens of the valley shall pick it out, and the young Eagles shall eat it.* And mark it, it is one of the Abominations foretold of the last and perillous times, Men shall be *Despisers of parents* As for not succouring them, or childrens not relieving their parents in need, when, and as they are able, you cannot but know that it was for this, that our Saviour rebuked the Pharisees most sharply, *Mar.*7.11. They taught men to neglect their parents in necessity; so that they did but consecrate that to pious Uses, to the Corban, wherewith they should relieve them. And so under pretence of piety, (it is said,) they suffered no man to do ought for his parents, and thereby made the *Commandment of God of none effect, through their own Traditions.*

Q. *On the other hand, what are the sins of parents?*

A. No

A. Not providing for their Children, or bringing them up in idleness and ungodliness.

Catechist. You have the parents duty to provide for their childrens sustenance in our Saviours argument, *Luk.*11.11. *If a son ask bread of his father, will he give him a stone? or if he ask a fish, will he give him a Scorpion?* And the Apostle saith, 2 *Cor.*12.14. *Children lay not up for their parents, but parents for their children.* All men do this by the Law, and instinct of nature. And therefore he saith, 1 *Tim.* 5.8. *If any man provide not for his own, He is worse than an Infidel.* It is true, some men are in the other extreme, taking immoderate care, and using unjust means, to enrich their families; yet still all Unthrifts that piss against the walls all their earnings, and through carelesness and profuseness, let their children and families starve and fall into beggary, are great sinners, and so great that the Apostle censures them as *worse than Heathens or Infidels.* But above all, parents had need to be diligently taught that great duty of Godly education of their Children, and their miscarriages shall aggravate the parents damnation, if it be for want of *bringing them up in the Nurture and admonition of the Lord,* Eph. 6.4.

Q. *What are the sins of subjects, against Kings and Magistrates?*

A. Contemning, disobeying, or rebelling against the King, or those that are in Authority under him.

Catechist. What a sin it is to despise or Contemn the King, or his Magistrates, may be seen by the strictness of the precepts, *Exod.*22.28. *Thou shalt not revile the Gods, nor curse the Ruler of thy people.* Eccl. 10.20. *Curse not the King, no not in thy thought, for the bird of the air shall carry the voice, and that which hath wings shall tell the matter.* As for disobedience and Rebellion we have

have terrible examples of Gods vengeance for it in *Corah* and his Company, in *Absalom*, and *Sheba*, and as terrible a Commination to all that tread in their steps, *Rom.* 13.2. *Whosoever resisteth the powers, resisteth the ordinance of God, and they that resist, shall receive to themselves damnation.*

Q. *What then are the sins of Kings, and Men in Authority?*

A. Not making good Laws, or not executing them, for the punishment of evil doers, and the encouragement of them that do well.

Catechist. For this is Gods declared end in raising up Kings and Magistrates, 1 *Pet.* 2.14. *That they may be Ministers of God,* saith St. *Paul, Rom.* 13.3. *for good,* to them that are good, encouraging them in well doing: but not bearing the *sword in vain,* may be a *terreur to evil doers.* Which also is well expressed in his Direction what to pray for in their behalf, 1 *Tim.* 2.2. *That under them we may lead a quiet and peaceable life, in all godliness and honesty.* Which thing they can never perform any other way, than by making good Laws, and impartial putting them in execution, and therefore not doing either of these, is their sin against this Commandment.

Q. *What are the peoples sins against their Teachers, Spiritual Pastors and Ministers?*

A. Despising them, witholding their Dues or resisting or rejecting their Doctrine, or Government causelessly.

Catechist. Remember I pray you, *Abrahams* answer to *Dives* in hell, interceding for his brethren on Earth, That *one might be sent to them from the dead, to warn them, lest they should also come into those torments. They have Moses and the Prophets,* that is, such as teach their Doctrine.

Doctrine. *If they will not hear them, neither will they believe though One should rise from the dead.* As for withholding the Ministers dues, tirles or maintenance, it is enough that the Prophet *Malachi* calls it, *theft or robbery*, and that, *a robbing of God*, Mal.3.8. And that there is such a Sin as Sacriledge under the Gospel is manifest, because else St. *Paul* would never have mentioned and reproved it, *Rom.*2.22. *Thou that abhorrest idolatry, dost thou commit Sacriledge?* As for rejecting their doctrine or Government, it is apparently a breach of good order, and God *is the Father of order, and not of confusion in all the Churches*, 1 Cor.14.33. And it is against that precept, *Heb.*13.17. *Obey them that have the Rule over you.* And no doubt what our Saviour said to his Disciples, extends to all lawful Pastors, in a just proportion, as being sent by Christ, and speaking in his name, and acting by the rules of his Gospel, *Luk.*10.16. *He that heareth you, heareth me, and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me.*

Q. *On the other hand, what are the sins of Pastours or Ministers?*

A. Neglecting to teach or guide their flocks, or misleading them by corrupt doctrine, or by the bad example of a wicked life.

Catechist. There being none of that sacred function here present, I need say little of it, only this, God make me and all my Brethren sensible, how sad it will be for us, if *preaching to others, we ourselves prove castaways*, 1 Cor.9.27. which we shall certainly, if we do the *work of the Lord negligently*, Jer. 48.10. Not *feeding* Christs *sheep and lambs*, as we ought, *John* 21. 15. &c. For such Ministers are called *dumb dogs, idle* or idol *shepheards, Unprofitable Servants.* And for all wicked Ministers, that of St. *Paul* is very sharp, *Rom.*2.1. *Thou art inexcusable O man!* ver.21. *Thou that teachest another, teachest*

teacheſt thou not thy ſelf? And *Pſal.* 50. 16. *Unto the wicked God ſaith, What haſt thou to do to declare my ſtatutes, ſeeing thou hateſt to be reformed.* Yea let ſuch be never ſo commendable for their diligence in preaching, and prophecying in the name of Chriſt, Himſelf tells them, what he will ſay to them at the laſt day, *Mat.* 7.23. *Depart from me, ye workers of iniquity.*

Q. *What are the ſins of Servants againſt their Maſters?*

A. Being ſtubborn, or ſlothful, or Unfaithful in their Maſters buſineſs or truſt.

Q. *And what are the ſins of Maſters againſt their Servants?*

A. Hard uſing their Servants, withholding their wages, or not providing what is needful both for their bodies and ſouls.

Catechiſt. Not to multiply Texts, The ſins of Servants are very eaſie to diſcern in *Col.*3.22. *Servants obey in all things your Maſters, according to the fleſh, not with eye ſervice, as Men-pleaſers, but with ſingleneſs of heart, as fearing God, and whatſoever ye do, do it heartily, as to the Lord, not as to men; Knowing that of the Lord, ye ſhall receive the reward of inheritance, for ye ſerve the Lord Chriſt.* And for the ſins of Maſters, as we know how great that is, of withholding *the hire of the Labourer,* Jam.5.4. it is a crying ſin; ſo the other ſins are evident in that of the ſame Apoſtle, *Col.*4.1. *Maſters give unto your Servants, that which is juſt and equal, knowing that ye alſo have a Maſter in heaven.*

Q. *What are the ſins of wives againſt their husbands?*

A. Diſobeying or reſiſting their lawful Commands, unquiet behaviour, and unfaithfulneſs.

Q. *What*

Q. *What are the sins of husbands against their wives.*

A. Unkindness, Unfaithfulness, not providing for their Sustenance, and not bearing with their infirmities, as weaker vessels.

Catechist. To prove which I need no more but shew what the Apostle requires of either of them, for that shews their respective transgressions, *Eph.* 5. 22. *Wives submit yourselves to your husbands, as it is fit in the Lord,* and mark his reason, *for the Husband is the Head of the wife, as Christ is the Head of his Church.* Ver. 33. *Let the wife therefore see that she reverence her husband.* For quiet and unquiet behavior, what St. *Peter* speaks is excellent for this Sex to be often thinking of, 1 Ep. 3. 4. Commending to them, *a meek and quiet spirit,* as the best ornament, far to be preferred before those of *gold, silver* or *pearl,* it being *in the sight of God of great price.* As for Unfaithfulness, that is of two sorts, that in his bed, which is Adultery, and that in such concerns as are committed to them, by their husbands. Concerning which I shall need say no more, but offer you that description the *Wise-man* gives of a good wife, and then it will follow, unfaithfulness must needs be an argument of a bad one, *Prov.* 31. 11. *The Heart of her husband safely trusts in her, so that he shall have no need to fear spoil, or waste.*

On the other hand, there are like sins of husbands towards their wives, unfaithfulness, and any thing contrary to true love, especially unkindness, or bitterness of anger. For *Eph.* 5. 28. *They ought to love their wives, as their own bodies, and as Christ loved the Church.* Col. 3. 19. *Husbands love your wives, and be not bitter against them.* Not providing for their Comfortable Sustenance. For that is a fault in many Husbands, to drink and ripple, while their Wives and Families mourn, and starve, and have hard fare, or famine; and to this extends

tends the forequoted censure of the Apostle, *He that provides not for them of his own household, is worse than an Infidel.* And lastly it is expressly injoyned them, 1 *Pet.* 3.7. *Likewise ye husbands, dwell with your wives according to knowledge, giving honour unto the Wife,* and so bearing with her infirmities, *as the weaker vessel, and as heirs together of the grace of life, that your prayers be not hindred.*

Q. *What are the sins of all other Inferiours against their Betters, whether in Age, Gifts or Estate?*

A. All proud or irreverent behaviour towards them, whether in word or deed.

Catechist. In all degrees of men, The Lord hateth a *proud look,* as well as a *lying tongue,* Prov.6.17. The younger sort therefore are to be *humble and sober minded,* Tit.2.6. And it is Gods express Law, that they *rise up before the hoary head, and honour the old man,* with this reason, *I am the Lord,* Lev.19.32. And as for the wiser and richer sort, their Wealth and Wisdom being the Blessings of God, useful to the good of mankind, there is a reverence due to them, whence *Solomon,* in the forequoted place forbids, as *cursing the King in our thoughts, to the rich in our bed-chamber, for a bird of the air shall carry the voice, and that which hath wings, will tell the matter.*

Q. *What then are the sins of Betters to them below them?*

A. Scornful despising them, or not using their own respective abilities for others good, as need requires.

Catechist. For as for the Aged, it is discretion that makes the gray hairs truly venerable. And S. *Paul* enjoyns them to be *sober and temperate,* as also the younger to *follow the good councels and examples of the wise, and experienced,* Tit.2.2. And whosoever they be that extol

others in wealth, wisdom or dignity, they must consider of them as Gods Gifts and Blessings, and themselves as his Stewards, bound to imploy their Talents for his Honour, and others good, and always reckoning that they must at last *give an account of their Stewardship*, Luk. 16. 2.

Q. *What doth God promise to them that keep, and threaten to them that transgress this Commandment?*

A. To the One he promiseth long life and prosperity, and threatens the other to shorten their days upon Earth.

Catechist. It is S. *Pauls* observation, *Eph.* 6. 2. that *this is the first Commandment with promise*, that is, the first of those that shew our duties towards men, having an express promise of long life annexed to it: and in this promise is implied a threatning to all disobedient Children, and so to all other transgressors of this Law, of shortning their days, and cutting them off as an ear of corn untimely, before it be ripe. And especially let the *Wise mans* Comminations against all Rebellious Subjects, be in our remembrance always, *Prov.* 24. 21. *My Son, fear thou the Lord and the King, and meddle not with them that are given to change.* For who knows the destruction of them both, both the ringleaders and their followers? And for all other sinners against this Commandment in special, Memorable is that in *Prov.* 10. 27. *The fear of the Lord prolongeth days, but the years of the wicked shall be shortned.* So have you a competent account of the duties required, and the sins forbidden in the fifth Commandment; and let it be all our prayer always, Lord have mercy upon us, to pardon our past transgressions, and henceforth, and for ever encline our hearts to keep this Law.

Q. *What*

Q. *What duties doth the sixth Commandment,* (*Thou shalt not kill*) *require?*

A. All lawful endeavours to preserve mine own life, and the lives of others.

Catechist. Therefore must we, *Gal.* 6.10. *do good to all men*, that is, towards preserving their lives or rendring them more Comfortable. Upon which account we must, *Rom.*12.18. *as much as in us lieth, live peaceably with all men.* And our Saviour propounds the good *Samaritan* for our example, *Luk.* 10. 34. Who finding the Man wounded by thieves, *bound up his wounds, and poured in oil and wine* unto them, *and took care* of his recovery: to which purpose are the precepts of *feeding the hungry, and clothing the naked, and visiting the sick, and them in prison*, Matth. 25. 35. All which are required by this Commandment; for if any man starve for hunger, He that knew it, and could, but would not feed him, is guilty of his death.

Q. *What sins doth this Commandment forbid, according to your Catechism?*

A. Hurting any body by word or deed, Bearing any Malice or Hatred in my heart.

Catechist. It is written, *Rom.*12.19,20. *Dearly Beloved, avenge not yourselves*, that is, by hurting even him that hath hurt thee, *For Vengeance is mine, I will recompence saith the Lord.* And therefore our Saviours precept is *Matth.*5.38.39. *Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; But I say unto you, that ye resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also.* And his Apostle, *Rom.*12.20. teacheth doing good, instead of doing evil: *if thine enemy hunger, feed him: if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head*, that is, melt him into friendship and kindness. Ver. 21. *Be not overcome with evil, but overcome*

evil with good. Nor is it only hurting, and extreme violence, or murdering that is forbidden, whereof it is said, *Gen.* 9.6. *Whoso sheddeth mans blood, by man shall his blood be shed,* but also any lesser hurt, as wounding, or maiming, or doing any thing to the prejudice of his health and wellbeing; nay even hatred and malice, occasioning or exciting to these in the heart, 1 *Joh.* 3.15. *Whoso hates his brother is a Murderer, and no Murderer hath Eternal life abiding in him.*

Q. *What think you of rash or immoderate Anger, and desire of revenge?*

A. They are degrees of, and provoke to Murder, and so are also sins against this Commandment.

Catechist. It is enough to say, that this is our Saviours Doctrine in his Sermon on the Mount, *Matth.* 5.21,22. *Ye have heard that it hath been said to them of old time, Thou shalt not kill, and whosoever shall kill, shall be in danger of the judgment? But I say unto you, whosoever is angry with his brother without a cause, shall be in danger of the judgment, and whosoever shall say unto his brother, Racha, shall be in danger of the councel, but whosoever shall say, thou Fool, shall be in danger of hell fire.* Anger causeless, and Anger immoderate, such as breaks out into intemperate, railing speeches, both are great sins against this Commandment, according to our Saviours exposition of it; who therefore goes on there to injoyn a reconciling of such differences as arise from anger to all Christians, before they offer their Holy Services to God, if they will be accepted of God, Ver. 23.24. *Therefore if you bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee, Leave there thy gift before the Altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.* And so much for the Sixth Commandment.

Q. *What*

Q. *What duties doth the seventh Commandment require of you, according to your Catechism? (Thou shalt not commit Adultery.)*

A. To keep my Body in Temperance, Soberness and Chastity.

Q. *Which of these is chiefly required here?*

A. Chastity: to wit, in thought, speech, and behaviour; and Temperance and Soberness in order to Chastity.

Catechist. I pray you mark; In your Catechism the Negative, the Sins forbidden in most of the other Commandments is expressed, and the Contrary duties are implied therein; But the duties in the Affirmative is here expressed, the duties injoyned in this Commandment; and the Negative, the sins forbidden are implied in them. Now learn these Scripture Texts concerning them, 1 *Thes.*4.3,4,5. *This is the Will of God, even your Sanctification, that ye should abstain from Fornication, that every one of you know how to possess his Vessel,* (that is, his body) *in Sanctification and Honour; not in the lust of Concupiscence, as the Gentiles that know not God: For God hath called us, not to Uncleanness, but unto Holiness.* To the contrary therefore it is threatned, 1 *Cor.* 3.17. *If any man defile the Temple of God, Him will God destroy.*

Q. *What are the sins forbidden in this Commandment?*

A. All gross Acts of Uncleanness, Fornication, or Adultery; nay the least signs or degrees thereof, as, filthy thoughts, desires, or Concupiscences, wanton glances, or any obscene talk.

Catechist. Gal.5.19. *The works of the flesh are manifest, Adultery, Fornication, Uncleanness, Lascivicusness; For-*

nication therefore and all Uncleanneſs, Let it not (ſaith the Apoſtle, *Eph.*5.3.) *be once named amongſt you as becometh Saints.* And *Col.*3.5. *Mortifie your Members which are upon Earth, Fornication, Uncleanneſs, inordinate affection, or Concupiſcence.* O! that you young people would learn theſe Texts, and ſtore them up in your hearts, which if you would do, you would not ſo monſtrouſly commit that deteſtable Crime of Fornication, either ſimple Fornication, or that before your Marriages, as we too often ſee! And to the end you may avoid theſe, I beſeech you, conſider the neceſſity of avoiding the leaſt degrees thereof, much more the groſs ſins. For 2 *Cor.*7.1. *You muſt Cleanſe yourſelves from all filthineſs, not only of the fleſh, but alſo of the Spirit.* Gal. 5.24. *You muſt crucifie the fleſh, with the affections and luſts.* You muſt take heed of even wanton glances, with *Job* 31.1. *Make a Covenant with your eyes not to look upon a Maid.* For your *Saviour* ſaith upon this Commandment, *Mat.* 5.28. *He that looketh on a woman to luſt after her, Commits Adultery with her in his heart.* And hence you read of ſuch as have *eyes full of Adultery*, 2 Pet.2.14. And you muſt likewiſe take heed of all wanton and obſcene diſcourſe, and *corrupt Communications, all filthineſs and fooliſh talking, which are not Convenient*, that is, by the Figure *Meioſis*, are very hurtful, inflaming luſt, *Eph.*4.29.

Q. *What ſins are forbidden, as provoking or pampering luſt?*

A. All exceſs in Meats or Drinks: Gluttony and Drunkenneſs.

Catechiſt. Temperance and Soberneſs therefore are enjoyned you in this Commandment, *Rom.*13.13. *Let us therefore walk honeſtly as in the day, not in rioting and drunkenneſs, not in chambering and wantonneſs.* Obſerve how cloſely theſe are joyned together, becauſe they moſt commonly follow each other. *Lot* was therefore overtaken in

inceſt

inceſt with his two Daughters through drunkenneſs. And it is a ſad ſaying of a Father, I never knew a drunkard chaſt. *Let the time paſt therefore* (as S. *Peter* 1 Ep. 4. 3. exhorts,) *ſuffice us* to have wrought the will *of the Gentiles, when we walked in all laſciviouſneſs, luſts, exceſs of wine, revellings, banquettings.* For as S. *Paul* ſaith, *Rom.* 13. 14. *It is by theſe things that men make proviſion for the fleſh to fulfil the luſts thereof.*

Q. *What doth the Eight Commandment require?*

A. All lawful endeavours to further my Neighbours Wealth, as well as mine own.

Q. *How doth your Catechiſm expreſs this?*

A. To be true and juſt in all my dealings.

Catechiſt. This Commandment enjoyns you juſt, and plain, and honeſt dealing with all men. For *Mic.* 6. 8. *What doth the Lord thy God require of thee, but to do juſtly, love mercy, and walk humbly with thy God?* And without this, let no man think he can be ſaved, *Pſal.* 15. 1, 2. *Who ſhall dwell in thine Holy hill? He that walketh uprightly, and worketh righteouſneſs, and doth no ill to his Neighbour.* For in this ſaith S. *John*, 1 Ep. 3. 10. *In this are the Children of God manifeſt, and the Children of the Devil: He that doth not righteouſneſs is not of God, neither he that Hateth his Brother.* But then I pray,

Q. *In what Commandment are Alms, and works of Mercy and Charity required?*

A. Both in this, and in the Sixth Commandment: In this Commandment; becauſe Almſgiving is a work of Juſtice and Righteouſneſs, as well as of Charity: it is the poor Mans due. And in the Sixth Commandment; for we are guilty of his Blood,

who perished for want, when we are able to relieve him.

Catechist. This is excellently illustrated in a passage of the Son of *Sirach*, Ecclus. 4.1. *My Son, defraud not the poor of his Living; neither make the needy to wait long; Make not the hungry Soul sorrowful, and defer not to give to him that is in need*, chap. 34. 25. The Bread of the needy is his Life, He that defraudeth a man thereof, is a man of Blood. He that takes away his Neighbours living, slayeth him; and he that defrauds his Labourer of his hire, is a blood-shedder. This is plain, we must be charitable to relieve men in extreme need, or else we are guilty of injustice and fraud; defrauding the poor of his Living; and we are guilty of blood, for not relieving Him, that is ready to starve for extreme want, we do in effect slay or kill him. And for Alms being required by this Commandment (Thou shalt not steal) Hear a greater than the Son of *Sirach*, even *Solomon* in his *Proverbs* 3.27. *Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.* In a word, A man cannot be Uncharitable but he is withall Unjust and Unrighteous. For the Rich man is Gods Steward, his riches are his Talent to be employed for his glory and others good, and his Superfluity are the poor mans Due, if need require, what he hath to spare is due unto him, to do him good by Gods Ordinance and Commandment.

Q. *What then are the sins forbidden by this Commandment?*

A. All picking and stealing; that is, All acts of Fraud and Oppression, as well as Violence and Robbery.

Q. *What is required of those who have thus wronged others, in any kind or degree, that they may be saved?*

A. Resti-

A. Restitution to their power: For he is Unjust, and a Thief in Gods account, who witholds what is another mans, being able to restore it.

Catechist. It is not for nothing, that your Catechism thus teacheth you distinctly and expresly, both the Affirmative and Negative, both the duties enjoyned, and the sins forbidden in this Commandment, more then in the other Commandments. It is because just and honest dealing, carry a great place and figure in true Religion, and no Unjust man can be truly Holy and Religious before God, whatever he pretends.

Now know that the Letter of this Commandment forbids Stealing, that is, all acts of Violence, or Robbery; and other Scriptures manifestly extend the prohibition to all Acts of Fraud, Falshood, Guile and Oppression, and make them degrees of Theft, what softer notions soever the world may have of them. *Lev.* 19. 11. *Ye shall not steal, nor deal falsly, nor lie one to another.* Ver. 13. *Thou shalt not defraud thy Neighbour, nor rob him.* And chap 25. 17. *Ye shall not oppress one another* (that is, by over, or undervaluing what ye Buy or Sell) *I am the Lord.* 1 Thes. 4. 6. *Let no man defraud, or go beyond his brother in any thing; for God is the Avenger of all such.*

But if any one have done any of these things, then must he of necessity restore to every one, what he hath wronged him of, if ever he hopes to be saved. The Holy Fathers of the Church, give it as a certain Canon or Rule, that without this Restitution, there can be no Remission, no Salvation, And with great reason, for God saith in his Law expresly, *Lev.* 6. 4. *He that hath sinned and is guilty, He shall restore that which he hath taken violently away, or the thing which he hath gotten deceitfully, or all that, about which, being delivered him to keep, or being lost he found, or for whatsoever he swear falsely, He shall restore it, even in the principal, and shall*

add

add a fifth part more, and give it unto him to whom it appertaineth in the day of his trespass offering. Examples of which Restitution we have one in the Old Testament, *Neh.* 5.11,12,13. He in his Reforming the people, caused them to *restore the money, and the corn which they had exacted of one another.* And another in the New Testament *Zacheus, Luk.* 19.8. who upon his Conversion promised *if he had wronged any man by false accusation, he would restore fourfold.* In short, the Apostles precept reacheth this matter, *Rom.* 13. 7. *Render to all their Dues.* For whatever thou hast wronged any man of, it is his Due. It is his, though in thy hands and possession, and thou art bound in justice to give, or render to every man his Due, or what is his.

Q. *Do not they also transgress this Commandment, who are idle and will not labour in an honest Calling, or who are prodigal, and waste their Estates and Earnings?*

A. Yes: They are Thieves to their Families, who either provide not for them, or spend all they have upon their Lusts.

Catechist. I have before told you of the Apostles most severe Censure of such men as are careless of their Families, 1 *Tim.* 5.8. *If any man provide not for them of his own household, He hath denied the Faith, and is worse than an Infidel.* And I appeal to every one here, if it be not the same case; for a man vainly to waste what should maintain his wife and children, and piss that against the walls, which should be bread and clothing to their backs and bellies. May these things then serve to help you to Understand this Eight Commandment.

Q. *What doth the Ninth Commandment (Thou shalt not bear false witness) require?*

A. To speak the truth on all occasions, and to

to endeavour to preserve, and maintain, and promote mine own, and my Neighbours Credit or good Name.

Catechist. I would have you here recollect the scope and purport of the three last Commandments. For in the Sixth Commandment, God takes care to secure your Neighbours life and person; in the Seventh his chastity, and the chastity of his Relatives; in the Eight, his worldly Goods, and properties, and Estate: And here what is (as dear to him as any of the other) his credit, good Name, and Reputation. In General, Truth in speech is required by this Commandment, which is one part of the Answer to that necessary Inquiry, *Who shall dwell in Gods Tabernacle? who shall inhabit his Holy Hill?* Psal. 15. 1, 2. *He that speaketh the truth to his Neighbour. Putting away lying therefore,* saith the Apostle, *Eph.* 4. 25. *Speak ye every man the truth, for we are members one of another.* And in special we must in all our speeches have a just care of our Neighbours good Name and Repute. For *Rom.* 13. 10. *Love worketh no ill to his Neighbour in any kind,* especially not in his good Name, which is the best thing he hath in this world, better than a most *pretious ointment,* Eccl. 7. 3. *And to be chosen rather than great riches, and loving favour than silver and gold,* Prov. 22. 1.

Q. *What then are the sins forbidden by this Commandment, according to your Catechism?*

A. Evil speaking as well as false speaking, lying and slandering: and also rash judging, talebearing and whispering lies, much more bearing false witness before a Magistrate.

Catechist. *Ye shall not steal, nor deal falsely, nor lye one to another,* are the words of Gods Law, *Levit.* 19. 11. And therefore *A righteous man hateth lying,* Prov. 13. 5. For *A proud look, lying lips, an heart that deviseth abominations,*

minations, and him that soweth discord among brethren, a false witness that speaketh lyes; these are those Seven things which *God hateth*, yea *they are abomination to him*, Prov. 6. 16,17,18,19. So that *a false witness shall not be unpunished: and he that speaketh lyes shall not escape.* Good Children, take my Councel, treasure up these and the like Texts in your hearts and Memories. And think of what S. *John* saith expressly, *Rev.*22.15. *Without*, that is, without the heavenly *Jerusalem, shall be dogs, even Sorcerers, Whoremongers, Idolaters,* with whom are ranked every one *that loveth and maketh a lye.* This is hugely aggravated, if it be a lye upon solemn Oath, in bearing Witness or Testimony before a Magistrate, for this perverteth publick Justice and Judgment, and misleads both Judge and Jurors to a false sentence or verdict. This is expresly forbidden in the Letter of this Commandment. But I pray learn further, it is not only lying and false speaking, that you must avoid by this Commandment, but also all evilspeaking as your Catechism teacheth you. *Put them in mind* (saith the Apostle to *Titus* 3.1,2. and in him to all Ministers) *to speak evil of no man, to be no brawlers,* &c. *Not rendring evil for evil, or railing for railing,* saith S. *Peter.* 1 Ep. 3.9. For Our *Saviour* left us an example, that we should follow his steps, chap.2.21. Who *when he was reviled, reviled not again,* ver.23. St. *Paul* therefore joyns these together, 1 *Tim.*6.4. *Envy, strife, railings, evil surmisings, as coming from pride and strife of words.* So is evil surmisings a great fault, and from thence, rash judging and censuring. For *Christ* saith, *Mat.*7.1,2. *Judge not, that you be not judged; for with what measure thou metest out to another, it shall be measured to thee again.* And S. *James* saith, chap.4.11. *Speak not evil one of another* (*brethren*) *He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the Law, and judgeth the Law.* To this may be added talebearing, a thing expresly forbidden by God himself in his Law, *Lev.* 19.16. *Thou shalt*

shalt not go up and down as a talebearer, among my people. A thing *Solomon* often declaims against, *Prov.* 18.8. *The words of a talebearer are as wounds, and go down into the inner parts of the belly.* Chap. 11.13. *A talebearer revealeth secrets, but he that is of a faithful spirit, concealeth the matter.* And therefore he imputeth the Continuance of strife among men to these, chap. 26.20. *Where there is no wood, there the fire goeth out: so where there is no talebearer the strife ceaseth.* And by Consequence where such are it continueth. It is therefore excellent councel which the Son of *Sirach* gives, *Ecclus.* 19. 6. *Whether it be to friend or foe, talk not of other mens lives: and if thou canst without offence reveal them not,* look the place at large, and also chap. 21.25,26. In short I exhort you Beloved, often to read what S. *James* saith at large in his Epistle of the Government of the tongue, that unruly member, and always to remember and carry in your minds the Rule S. *Peter* 1 Ep. 3. 10. gives out of the 34. *Psalm* ver. 12. *What man is he that desires life, and to see good days, Let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good: let him seek peace and ensue it.*

Q. *May we in no Case tell a lye, no not for the better?*

A. No: for all lies are of the Devil, and we must not do evil that good may come of it.

Catechist. That all lyes are of the Devil, is plain by what Christ said, *John* 8.44. *When the Devil speaks a lye, he speaks of his own, For he is a Lyer, and the Father of lyes.* And as for Officious lyes, that is, lyes for the better (as we commonly say) S. *Pauls* Rule to Christians condemns them sufficiently, *Rom.* 3 8. *No man may do evil, that good may come of it.* For they that do so, *their Damnation is just.* Now have you but one Com-

Commandment remaining, which moſt Divines expound to deſign chiefly the regulating the very heart, and ſo to have influence upon all the reſt, which reſtrain the hands, and tongue, and outward man from all acts of Injuſtice and Unrighteouſneſs, but let us learn what your Catechiſm teaches you of it.

Q. *What duties doth the Tenth Commandment require of you, according to your Catechiſm? (Thou ſhalt not covet,* &c.)

A. Labour, and diligence in my Calling, that I may get mine own Living; and Contentment; doing my duty in that ſtate of life unto which it hath pleaſed God to call me.

Catechiſt. If any man be idle, and will not labour, S. *Paul* cenſures him to hunger, ſaying, *neither let him eat,* 1 Theſ. 3. 10. For ſuch a man croſſeth Gods Ordinance, who as it is in *Job* 5. 27. *made man to labour, as the ſparks to fly upward.* Such is therefore Gods Canon-law, *Eph.* 4. 28. *Let him that ſtole, ſteal no more; but rather, let him labour with his hands the thing that is good, that he may have to give to him that needeth.* And as for diligence in this labour, we know what God promiſeth, and may daily ſee how God proſpers it, *Prov.* 10. 4. *He becometh poor that dealeth with a ſlack hand, But the hand of the diligent maketh rich.* Chap. 13. 4. *The Soul of the ſluggard deſireth, and hath nothing, but the Soul of the diligent ſhall be made fat.* Now being diligent and induſtrious in our Callings; we muſt be content with that Condition and State of life, wherein God hath placed us, 1 *Tim.* 6. 6. *Having food and raiment, let us therewith be content. For Godlineſs with Contentment is great gain. Let your Converſation therefore be without Covetouſnes.* Heb. 13. 5. *And be content with ſuch things as ye have: for he hath ſaid, I will never leave thee nor forſake thee.* And herein we have the Apoſtle for an excellent

excellent example, who saith, *Phil.*4.11. *I have learnt to abound and to suffer want, and in whatsoever Estate I am, therewith to be content.*

Q. *What then are the sins forbidden by this Commandment?*

A. Idleness in my Calling, Discontent with my present Condition, Envying, Coveting or inordinate desiring the Goods of others.

Catechist. Hear a little out of the Scriptures of each of these. The Prophet *Ezekiel* 16.49. tells you what the sins of *Sodom* was, *even fulness of bread, and abundance of Idleness.* And as *Solomon* often inveighs against the sluggard, so his Censure of this vice (to name no more) methinks deserves your good remembrance, *Eccl.* 10. 18. *By much slothfulness the Building decayeth, and through Idleness of the hands, the House dropeth through.* As for Discontentment in whatever Condition Gods providence placeth us, it is quite contrary to Holy *Davids* resolves, *Psal.* 39. 9. *I will lay my hand upon my mouth, and say nothing, because it is thy Doing.* And to *Jobs* carriage under his unspeakable losses and crosses. For when all was destroyed, and he fell into most extreme poverty and misery, He sinned not, but said, chap.1.21. *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.* And to his murmuring wife he said, chap.2.10. *Thou speakest like one of the foolish women, for shall we receive good, and not evil at the hands of the Lord?* And now, as we must not be discontent with, nor impatient under our own Condition, so must we not envy at another mans. For Envyings are numbred amongst the *works of the flesh*, Gal. 5.21. And the Apostle saith, 1 *Cor.*13.4. *Charity envyeth not, but rejoyceth in others good.* The *Psalmist* therefore cautions every godly man against envying, fretting at even the wicked mans prosperity in this world, *Ps.*37. throughout. And the Apostle saith, *Rom.*13.13.

Let

Let us walk, not in ſtrife nor envying, no more than *in gluttony and drunkenneſs*; and St. *James* makes envy the Fountain of many miſchiefs, ſaying, chap. 3. 16. *Where envying is there is Confuſion, and every evil work.* And laſtly, as for Coveting and inordinate deſire of others goods, The letter of the Commandment expreſsly forbids it, ſaying, *Thou ſhalt not covet thy neighbours houſe,* &c. And therefore I ſay in the words of the Prophet, *Ezekiel* 33.31. *Let not your hearts go after your Covetouſneſs.* So have you now all the Commandments ſet before you, by which I exhort you often to examine yourſelves, how your eſtate ſtands towards God, and concerning your hopes of Salvation, and great cauſe have we all to ſay as Holy Church directs us, after the repeating them in the Communion Service, and that even from the bottom of our hearts, Lord have mercy to pardon us all our Omiſſions and Commiſſions therein, and for the time to Come, write all theſe Laws in our hearts. So proceed we to the next General Head in Catechiſm.

The Lords Prayer: for an Introduction whereto, I ask you,

Q. *My Good Child, Doſt thou think thou art able to do theſe things of thy ſelf, or to keep theſe Commandments of God, or to ſerve him of thy ſelf, by any natural power of thine own?*

A. No.

Q. *What then is needful to enable thee thereunto?*

A. Gods ſpecial Grace.

Catechiſt. I have minded you before, of what our Saviour ſaid to his Diſciples, *John* 11.15. *I am the Vine, ye are the branches, He that abideth in me, and I in him, bringeth*

bringeth forth much fruit, for without me ye can do nothing, Joh. 15. 5. it is God that worketh in us both to will and do that which is good. And thence are we able *to do all things,* Phil. 4. 13. any good thing *through Christ strengthening us.*

Q. *Why are you unable to keep Gods Commandments, or to serve him without this special Grace assisting you?*

A. Because my duties are Spiritual, and having many mighty Enemies, and strong Temptations, I am by nature prone to all evil, and averse from all good.

Catechist. I have before upon the fourth Question in Catechism, and in the Creed instructed you in this your natural Corruption, and I cannot do it too often, S. *Paul* speaks much of it in *Rom.* 7. saying, *In me,* that is, in my flesh *dwelleth no good thing.* Ver. 18. *For to will is present with me, but how to perform that which is good I know not.* Ver. 14. *What I would, that I do not: but what I hate, that do I.* Our Enemies they are mighty, and very subtile, even the Devil, the world and the flesh. Our duties are spiritual: for God saith, *My Son, Give me thy heart,* Prov. 23. 26. and will be worshipped *in spirit and in truth,* Joh. 4. 24. But we are *carnal, sold under sin,* Rom. 7. 14. *The natural man receiveth not the things of the Spirit of God, because they are spiritually discerned,* 1 Cor. 2. 14.

Q. *By what means then may you obtain Gods special Grace?*

A. By diligent, that is, by daily fervent prayer.

Catechist. Of the efficacy of our prayers to obtain Gods special Grace Our Saviour assures us, and that by way of Argument, which gives us much stronger consolation, *Luk.* 11. 13. *If ye being evil, know how to give good*

gifts to your Children, how much more will your heavenly Father give his Holy Spirit to them that ask him? But then Our asking must be thus qualified, that it may obtain: it must be daily, we must *pray continually or without ceasing,* 1 Thes.5.17. *and fervently,* Jam.5.16. *The effectual fervent prayer of a righteous man availeth much. Ask therefore,* and so ask, *and it shall be given you: seek and ye shall find: knock and it shall be opened unto you,* Matth.7.7.

Q. *In what bodily posture must you pray?*

A. Kneeling, or at least with the greatest reverence possible.

Catechist. For in this posture of kneeling have Gods Saints always made their solemn prayers, or for the most part. And as we cannot use too much reverence in our Addresses to so great a God, so unto this are we daily invited in the words of the *Psal.* 95.6. *O come let us worship and fall down, and kneel before the Lord our maker.*

Q. *What things must you pray for besides Gods Grace?*

A. Only for things agreeable to Gods will.

Catechist. 1 Joh.5.14. *This is the Confidence that we have in him, that whatever we ask according to his Will, he heareth us.*

Q. *In whose Name and Mediation must we put up our prayers?*

A. Neither of Saints nor Angels, but only that of our Lord Jesus Christ.

Catechist. So he himself directs us. For *he is the one Mediator betwixt us and the one God,* 1 Tim.2.5. Therefore he saith, *Joh.*14.13,14. *Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in me. If ye shall ask any thing in my Name, I will do it.* And he assures us, even with an Oath, that his Father will do it,

it, chap. 16. 23. *Verily, Verily I say unto you, whatsoever ye shall ask the Father in my Name, he will give it you.* And he seems to solve the doubt, why he saith, he will do it, and his Father will do it too, ver. 26. *Ye shall ask in my Name, and I say unto you, that I will pray the Father for you,* &c. For *Heb.* 7. 25. *He is able to save to the uttermost, seeing he liveth for ever to make intercession for us.* With great reason therefore doth our Holy Church conclude all her prayers with these words, *Through Jesus Christ our Lord.* And praying in Christs Name, we cannot pray better or more acceptably than in his words too.

Q. *Which is the best form of prayer, and most perfect pattern to direct you in praying?*

A. The Prayer Christ taught his Disciples, called, The Lords Prayer.

Q. *Let me hear you then say the Lords prayer?*

A. Our Father which art in heaven, Hallowed be thy name, *&c.*

Catechist. It is rightly called the Lords prayer, as the Eucharist is called the Lords Supper, because he composed it, as he instituted and ordained this his Supper. Now observe when Christ taught his Disciples this prayer; it is said in *Luk.* 11. 2. *When ye pray, say,* plainly making it Our duty (as his Disciples, as we will owne ourselves to be Christians) to use this form of prayer at all times; for it is a most perfect and Comprehensive prayer, containing all that is needful to be prayed for, and therefore supplying the defects of all other our prayers. But at another time, *Matth.* 6. 9. He said, *After this manner pray ye,* as plainly there making it a pattern to all other our prayers. And so doing, Our prayers cannot be other than according to Gods will, and being so, we are sure he will hear and

grant our petitions. Now tell me what your Catechism teacheth you of this.

Q. *What desirest thou of God in this prayer?*

A. I desire my Lord God, our Heavenly Father, *&c.*

Catechist. This is a very solid answer, and teacheth you a great deal in a little Compass. My part is to help you to understand to what part and petition of your Lords prayer, every clause in this answer is to be referred, and to make these and all other needful things concerning it as plain as I can. In the mean time, Let me give you this instruction. It will be very good and profitable for you, (Good Children,) to get some other good and godly prayers by heart for your daily use, out of some or other good books, such as those sometimes annexed to your Bibles, or those in that excellent Book called, *The Whole duty of man*, or the like. And till you can do that, let me tell you, you may make a very good prayer of this your answer, and using it devoutly and with understanding, it will be acceptable to God. Instead of saying, I desire my Lord God, Our heavenly Father, *&c.* it is but altering it thus, and it will be a very good prayer. O Lord God, Our Heavenly Father, who art the Author of all goodness, I desire thee, I beseech thee, that thou wilt send thy grace to me and to all people, that we may worship thee, serve thee, and obey thee as we ought to do, and I pray unto thee that thou wilt send us all things, that be needful both for our bodies and our Souls, and that thou wilt be merciful unto us, and forgive us our sins, and I humbly beg that it will please thee to save us in all dangers Ghostly and bodily, and that thou wilt keep us from all sin and wickedness, and from our Ghostly Enemy, and from Everlasting death. And I trust and beg of thee, that I may always trust that thou

wilt

wilt do this of thy own mere mercy and goodneſs, through our Lord Jeſus Chriſt. *Amen.*

Say this your anſwer in ſuch a form of prayer upon your knees every day morning and evening with underſtanding, and from your hearts and Souls, and doubt not, God who delights not in quaint words, nor in the multitude of them, will graciouſly accept it, both till you have furniſhed yourſelves with ſome larger forms, and afterwards.

Now for our further underſtanding of our Lords prayer, and of this account your Catechiſm gives of it, I ask you,

Q. *How many parts are there in the Lords prayer?*

A. Three: a Preface, the Petitions, and the Doxology or Concluſion.

Catechiſt. See what you may learn by the Preface firſt.

Q. *To whom muſt you pray that you may be ſure to ſpeed?*

A. To our Father in Heaven only.

Catechiſt. A very neceſſary Obſervation, ſince we know the Papiſts practices of making their prayers, to Saints and Angels, nay to very Images, and eſpecially to the Virgin *Mary*. Which if any Chriſtians can lawfully do, it is marvellous that our Lord and Saviour ſhould direct us ſo ſtrictly to pray to God, and him only, to no other whom we cannot call by this title, *Our Father which art in heaven.* Religious prayer and Invocation is a Divine Honour, it is proper to God, who ſaith, *Pſal.*50.15. *Call upon me in the day of trouble*, and we cannot give Gods glory to another without the guilt of Idolatry. To pray unto Saints or Angels, implies an adoring them, as Omnipotent, able to help us, Omnipreſent; and Omniſcient, capable of hearing us wherever, and whenſoever we call upon them. And can

we be sure of either of these? or are they possible? where have we any precept or direction in all the Scriptures, to make our Addresses and Supplications unto them? or any example of any Saints that have done it before us? or any promise of their hearing our prayers, or helping our necessities, or of our obtaining what we ask of them, or by their Mediation? And having none of these, how can we pray to them in duty or in Faith? But this we can do to God, and to him only, *Our Father which is in Heaven.* For being Our Father, he is gracious and of great kindness, having Fatherly bowels, ready and willing to hear and help us, and being *Our Father in Heaven,* He is Almighty, the Great giver of all goodness, and therefore able to hear and help us. And therefore to him alone let us make our *prayers and supplications* saying, with Holy *David,* Psal. 25.1. *Unto thee, O Lord, do I lift up my Soul.* Psal. 121.1,2. *I will lift up mine eyes to the hills, from whence cometh my help. My help cometh from the Lord who made Heaven and Earth.*

Q. *What is the meaning then of this Preface* (Our Father which art in Heaven?)

A. It teaches me to call upon God, as my Lord God, Our Heavenly Father, who is the Giver of all Goodness, and so assures me that he both will, and can hear and help me.

Catechist. Your Catechism here, gives you a very short but pithy explanation of this Title of the Great God, as the *Hearer of prayers,* Psal. 65.2. (*Our Father which art in Heaven.*) Therein every one calls upon God in such words, as S. *Thomas* expresseth his faith in, *Joh.* 20.28. *My Lord and my God.* Thou, in whom I have a special interest as my God. Yet (mark it) not so mine, but that he is also others. (*Our heavenly Father.*) For I am in Charity to look upon others as my

my Brethren, having a filial relation also to God, as well as my self. Now (as I said) in that *He is our Father*, This assures us that he is ready and willing to hear and help us, as any Father will do for his children, for so Christ argues, *Matth.* 7.9,10. *If a child ask bread of his father, will he give him a stone? or if he ask a fish, will he give him a Scorpion?* Will he not give him all good things, and things needful and profitable for him? *How much more will* God as a Father *give us all good things that we ask him?* For *Psal.* 103. 13. *As a Father pitieth his children, so doth the Lord them that fear him.* And then that he is Our Heavenly Father, this assures us of his power and ability, that he can help us. For *Psal.*99.1. *The Lord is great in Sion, and he is high above all people.* Psal. 97.1. *The Lord reigneth, let his Children rejoyce.* For nothing then can harm them without his leave and providence, *Psal.*2.1. Even when *the Heathen rage, and the Kings of the Earth bandy together, against the Lord, and against his Anointed, he that setteth in Heaven shall laugh them to scorn. The Lord shall have them in Derision.* He that dwells in Heaven. Pray, how dwells the Lord there? Surely not so there, but that he is in all places, Omnipresent, *Jer.*23.23. *Am I God at hand, and not a far off, saith the Lord? Do not I fill Heaven and Earth, saith the Lord?* But he is in Heaven, because there is the Habitation of *His throne of Majesty*, Psal.97.2. And there and from thence he more especially manifesteth his exceeding great power and glory. So is he Our Father in heaven in that sence, and as our Catechism adds by way of explanation, He is therefore the Giver of all Goodness, *of all good things*, Jam.1.17. *Every good and every perfect gift comes from above, even from the Father of lights, with whom is no variableness neither shaddow of turning.* So much of the Preface, now to the petitions.

Q. *How many petitions are there in the Lords prayer?*

A. Six: Three with relation to Gods glory, and three to our own benefit.

Q. *Why are we taught to pray first for what respects Gods Glory, before we pray for things relating to our own benefit?*

A. To teach us that we ought to make Gods Glory the great end of our prayers, as well as of all our Actions; and in all cases, to prefer it before all things whatsoever.

Catechist. Gods glory is the great end of our Creation, and of whatever God doth, *that the whole Earth may be full of his Glory*, Isaiah 6.3. *Solomon* saith, *Prov.* 16.4. *The Lord made all things for himself, yea, even the wicked for the day of evil*, that is, to glorifie his justice in them. Now what is Gods end in all his doings, should be Our great end and aim in all our prayers and all our actions, 1 *Cor.* 10. 31. *Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God.*

For the first Petition then, *Hallowed be thy name.* You may observe in the first place, that your Catechism explains Hallowing Gods Name, to be as much as worshipping him, which we often also express, by glorifying or honouring him, and taking due notice thereof, I ask you first,

Q. *Are we able to Worship, Honour or Glorifie God, as we ought to do?*

A. No.

Q. *How ought we to Worship, or Honour, or Glorify God?*

A. Above all Beings, in heart, word and deed.

Catechist. Do but remember the Apostle's expression to this purpose, 1 *Cor.* 6.20. *We must glorifie God with our Bodies, and with our Spirits, which are his.* Now, alas!

alas! this we, ſinful, corrupt, degenerate mankind, are in no wiſe able to do, until he regenerate and renew us, in the words of his Covenant, his Covenant of Grace, *Ezek.* 11.19. *Put a new heart, and a new ſpirit within us, take from us the ſtony heart, and give us an heart of fleſh.* In a word, till he put his Spirit, his Spirit of Grace within us, to cauſe us to walk in his Statutes and in his Judgments.

Q. *What deſireſt thou therefore in this petition, (Hallowed be thy Name?)*

A. I deſire God to ſend his Grace to me, and to all people, that we may worſhip him, as we ought to do.

Q. *Doſt thou deſire this, or any other Bleſſing of God for thy ſelf only?*

A. No: I deſire it for all people, and whatever Bleſſing I deſire for my ſelf, in any petition, in Chriſtian Charity I pray the ſame for others alſo.

Catechiſt. Therefore obſerve, as the latter petitions run not, Give me, but give us, not Forgive me, but forgive us; ſo this, and the two following petitions run in the third perſon, and two of them in the Paſſive voice. It is here, not let me, nor yet let us only, Hallow thy name, but Hallowed be thy name: ſo that as on the one hand, Our prayers ſhould anſwer our duties, which in this caſe, is to glorifie God with our whole man, in heart, word, and deed, ſo do they on the other hand anſwer Gods promiſes; and that is a full one in the P. *Malachi* to this purpoſe, chap. 1.11. *From the riſing of the Sun even to the going down of the ſame, Gods name ſhall be great among the Gentiles, and in every place incenſe and a pure offering ſhall be given to his Name.* Go on then to the next petition, (Thy Kingdom come.)

Q. *What*

Q. *What is implied in this petition,* Thy Kingdom come?

A. That we, and all men, are by nature under the bondage and Dominion of sin and Satan, and that we are not of ourselves able to rescue ourselves from them.

Catechist. We are by nature, not only of our Father the Devil, doing his will, as Christ told the *Jews*, because *his works we do*, Joh.8.44. but we are also his Subjects, nay, his Vassals and Bondslaves. For 2 *Pet.* 2.19. *Of whom a man is overcome, of the same he is brought in bondage.* Rom.7.14. *We are sold under sin.* Eph.2.2. The Prince of the power of the Air is the Spirit *that ruleth in all the Children of disobedience.* He ruleth in them by *sin reigning in them.* For *Rom.6.16. His Servants we are to whom we obey; whether of sin unto death, or of Obedience unto righteousness.*

Q. *What desirest thou therefore of God in this petition?*

A. That God would rescue us from the Dominion of sin and Satan, and that his Kingdom of Grace may take place in us, and that God would fit us for, and hasten his Kingdom of Glory.

Q. *How doth your Catechism express this?*

A. I desire God to send his Grace to me, and to all people, that we may serve him as we ought to do.

Catechist. In respect of the former branch of your Answer, that God would rescue us from the Dominion of sin and Satan in us, and that his Kingdom of Grace may take place and be rooted in us, I conceive, this petition is equivalent to what the Apostle declares

declares to be the design of the Gospel in the world, *Act.*26.18. *That God would open mens eyes and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of Sins, and an inheritance among them that are Sanctified, by faith that is in Christ Jesus*, or it is just what *Zacharias* hath in his Song, *Luk.*1.74. That God would grant unto us, and unto all men, that being *delivered from* the hands of *our Enemies*, Our spiritual Enemies, *We* and they may all *serve him in Holiness and righteousness all the days of our lives.* And then in respect of the latter, Gods fitting us for, and hastning his Kingdom of Glory, this petition may receive Light from that promise of Christ, *Rev.* 22.20. *Surely I come quickly*, for thereunto we are directed to say, from the bottom of our hearts, even so, *Come Lord Jesus, Come quickly.* For that is the great thing which we Christians should love, and look, and long for, even his appearing, as may be seen in diverse Texts. Particularly, *Titus* 1.13. and 2.12,13.

Q. *What is implied in the third petition,* (Thy Will be done?)

A. That we are naturally apt to do the Will of the Devil, the World, and the flesh, but to rebel against Gods Will of Commandment, and to murmur at his Will of Providence.

Catechist. There is a twofold Will of God; what he commandeth in his word, and What he ordereth in his Providence. And by corrupt nature we rebell against both, especially the former, being *prone to all evil, and averse to all good, conceived in sin, and born in iniquity,* Ps.51.5. Having our understandings darkned, and being alienated from the life of God, through the ignorance that is in us, because of the blindness of our hearts.

Q. *What desirest thou therefore of God in this petition?* *A.* That

A. That we may be both able, and willing to obey his Will revealed in his Word, and in all things ſubmit to his Providence.

Q. *How is this expreſſed in your Catechiſm?*

A. I deſire God to ſend his grace to me, and to all people, that we may obey him as we ought to do.

Catechiſt. That is, that we may follow Chriſts example herein, who ſaid *Pſ.*40.8. *I am content to do thy will, O God, yea thy law is in my heart.* And for his works of Providence, that we may with Holy *David*, when any evil happens to us from the Lord, lay our hands upon our mouths, and ſay nothing, that is, not repine or murmur at what God doth, becauſe it is Gods doing. For in all croſs accidents and occurrences, we ſhould ſee Gods hands as *Job* did, chap.1.21. *The Lord gave, and the Lord hath taken away, bleſſed be the Name of the Lord.*

Q. *How ought we to obey him?*

A. As they do it in Heaven.

Q. *What means that clauſe* (in Earth as it is in Heaven?)

A. Therein I deſire that we may obey Gods Will with that ſincerity, chearfulneſs, and conſtancy, wherewith the Angels do it in Heaven, though we cannot with the ſame perfection.

Catechiſt. You remember how the *Pſalmiſt* deſcribes thoſe Heavenly Inhabitants, *Pſ.* 103. 20. *Bleſs the Lord, ye his Angels, that excel in ſtrength, that fulfil his Will,* or Commandment, *hearkning to the voice of his word.* And from thence they have the name of Seraphims, from their Alacrity and Zeal in Glorifying God, and doing his Will and pleaſure. For God made them *miniſtring ſpirits,*

spirits, to minister to them that shall be heirs of Salvation, Heb. 1.14. And such is their zeal and fervency herein, that they are said to be a *flame of fire.* That therefore is our prayer in this petition, that God would inspire us with the like fervency, chearfulness and constancy in our Obedience. So much for those petitions that relate to Gods glory. Now follow those that relate to our own temporal, and Spiritual Benefit.

Q. *What is implied in the fourth petition,* (Give us this day our daily Bread *?*)

A. That no man can maintain himself by all his own care and labour, without the Blessing of God upon both.

Catechist. Our Saviour saith, *Matth.* 6.32. *That Our Heavenly Father knoweth that we have need of these things,* that is somewhat to eat, and somewhat to drink, and somewhat to put on, food and raiment: These bodies of ours must have their proper aliment and cannot subsist without them. From whence *Solomon* saith, *The bread of the needy is his life, He that withholds it from him is a man of blood.*

But these things so needful we cannot get by all our labours, without Gods gift and Blessing, *Ps.* 127.2. *It is in vain to rise up early, and sit up late, and eat the bread of carefulness,* if God do not bless the house and all in it. Nor can they (could we get them) at all nourish us without that blessing of God. For *Deut.* 8.3. *Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God,* that is, by his word of Blessing upon it. So true it is, that *in him we live, and move, and have our being,* Act. 17.28. this is implied in the Petition.

Q. *What dost thou therefore pray for in this fourth petition?*

A. That God would bless all our lawful endea-

endeavours, and so send us all things needful, both for our Bodies and our Souls.

Catechist. You may remember *Agurs* prayer, *Prov.* 30.8. which is in other words the same with this, *Give me neither poverty nor riches; feed me with food convenient for me: lest being rich, I be full, and deny thee, and say who is the Lord? or being poor I steal, or be tempted to do unjustly, taking the name of God in vain.* And since our Souls have their proper food and nourishment as well as Our Bodies, even the Word and Sacraments; the Church therefore teaches you that you herein pray for the continuance of these also, even what is needful for the nourishing our Souls to eternal life. Some of the Fathers therefore by daily bread, understood the Holy Sacrament.

Q. *What is implied in the fifth petition,* Forgive us our Trespasses, *&c.*

A. That we are by our sins Debtors to Gods Justice, and liable to Condemnation.

Q. *Can any man living satisfie Gods Justice for this debt?*

A. No: nor all the world.

Catechist. Alas, We sin daily, and *in many things offend all,* Jam. 3.2. And by every sin become debtors to Gods justice, and are guilty of death. For *Rom.* 6.23. *The wages of sin is death.* It being said by the just God from the Beginning, *Gen.* 2.17. *In the day thou sinnest thou shalt die the death.* And as no man can satisfie Gods Justice for sin, for his own sin, so *Psal.* 49.7. None *can redeem his brother, nor pay to God a ransom for him.* He that satisfies for others sins, must have no sin of his own. How should they answer for others, who are themselves guilty?

Q. *What dost thou therefore pray for in this fifth Petition?*

A. I

A. I pray unto God that he will for the merits of Christs Satisfaction be merciful unto us, and forgive us our sins.

Catechist. What we pray for here, is just what God promiseth in his new Covenant, *Jer.*31.34. *I will forgive their iniquites, and remember their sins no more.* Now this was a Covenant of mercy made in Christ upon his undertaking to satisfie Gods Justice for our sins, saying, *Psal.*40.7. *Lo I come to do thy Will O God.* For thus *Ps.*85.10. in him, and by him *Mercy and Truth met together, Righteousness and peace kissed each other.* Col. 1.20. *He made peace through the blood of his Cross.* For 1 *Joh.* 2.2. *He became a propitiation for our sins, and for the sins of the whole world.* For his sake therefore it is that we hope and pray for mercy and forgiveness.

Q. *What mean you by forgiveness of sins?*

A. A free and full acquitting us of their guilt and punishment.

Catechist. Free, therefore do we Protestants utterly disclaim all opinion of Merit, which is indeed utterly inconsistent with the words (Mercy and Forgiveness.) *Rom.*3.24. *We are justified freely by his Grace through the Redemption that is in Jesus.* And its a full Forgiveness, therefore we also deny the Papists opinion of Purgatory pains, to satisfie for our sins, by enduring a temporal punishment for them. For when God forgives, he will not again exact the debt in part, or whole, he saith in his Covenant of Grace and Mercy, I will so forgive their sins, as to remember them no more.

Q. *Who are they that may expect such Forgiveness at the hands of God?*

A. True penitents only, that are so sorry for their sins, as to forsake them; and such as from their hearts forgive others their injuries and offences against themselves. *Cate-*

Catechist. For the former I refer you to what I taught you upon the Article of Forgiveness in your Creed. And for forgiving of others, it is so necessary to qualifie us for Gods pardon, that Christ tells us plainly what we must look for, *Matth.* 6. 14. *If ye forgive men their trespasses, your Heavenly Father will forgive you yours, but if ye forgive not men their trespasses, neither will your Father forgive you your trespasses.* So much for this petition also.

Q. *What is implied in the Sixth petition,* (Lead us not into temptation, but deliver us from Evil?)

A. Our greatest Misery in this life, to wit, that Satan, the world, and the flesh are always tempting us to sin, and we ourselves are prone to yield to, and unable of ourselves to resist any temptation.

Catechist. We must, as the Apostle *Gal.* 6. 1. warns us, look upon ourselves as surrounded with temptations, *Consider ourselves lest we be tempted.* And therefore as Christ exhorts, *Mark* 14. 38. *Watch and pray, lest we enter into Temptation.* And alas, in regard of them, we have no reason to be in love with, but even to be weary of this Life, saying with *David, Ps.* 120. 5. *Wo is me, that I sojourn in Mesech, and have my habitation in the tents of Kedar.* For 1 *Pet.* 5. 8. *Our adversary the Devil goes about like a roaring Lyon: seeking whom he may devour.* And he makes use of all the good and evil things of this world to be snares to us, to intangle us in one or other sin or wickedness, and our flesh is weak, and our own hearts treacherous, too willling to yeild themselves a prey to that Ghostly enemy, The Great Devourer.

Q. *What must we in justice expect if we either yeild to commit sin to which he tempts us, or continue in it?* *A.* All

A. All Evils of Puniſhment both in this Life and the Next.

Catechiſt. Prov. 13. 21. *Evil purſueth ſinners.* Rom. 1, 18. *The wrath of God is revealed from Heaven againſt all ungodlineſs and unrighteouſneſs of men.* For he hath ſpoken it, *Rom.* 2. 6. *That he will render to every man according to his works.* Ver. 9. *To them who obey not the truth, but obey unrighteouſneſs, indignation, and wrath, Tribulation and anguiſh, to every ſoul that doth evil, Jew or Gentile.* Theſe things are implied in the petition. Now then,

Q. *What doſt thou pray for in this petition?*

A. That God would aſſiſt us by his Holy Spirit, to reſiſt and overcome all Temptations, and either to keep us from being tempted to ſin, or from falling into ſin, or from living impenitently in it, ſo that we may eſcape his puniſhments Temporal, Spiritual, and Eternal.

Catechiſt. Need have we to pray, and that continually, for the Almighty Guidance and Aſſiſtance of Gods Holy Spirit, in this our Spiritual warfare; for we are poor, weak and frail Creatures of ourſelves, *The Spirit being willing, but the fleſh in the beſt of us weak,* Matth. 26 41. For we have *to wraſtle not with fleſh and blood* (like ourſelves) *but with principalities and powers, againſt the Rulers of the darkneſs of this world, and againſt Spiritual wickedneſſes in high places,* Eph. 6. 12. And now this Confidence we have in putting up this petition, That it is exactly agreeable to Gods will and promiſe, and therefore God will hear us. For what we here pray for is juſt what the Apoſtle ſaith, 1 *Cor.* 10. 13. *There hath no Temptation overtaken you, but what is common to men, but God is faithful, who will not ſuffer you to be tempted above that ye are able, but will with the*

temptation make you a way to eſcape, that ye may be able to bear it.

Q. *How doth your Catechiſm expreſs this?*

A. I pray unto God that it will pleaſe him to ſave and defend us in all dangers Ghoſtly and bodily, and that he will keep us from all ſin and wickedneſs, and from our Ghoſtly enemy, and from Everlaſting death.

Catechiſt. In this anſwer the evils we pray to be delivered from are enumerated particularly. Dangers Ghoſtly, (that is Spiritual) and bodily, and all ſin and wickedneſs, and our Ghoſtly (that is Spiritual) enemy, the Devil; and from all evils for ſin, eſpecially Everlaſting death. And that which I would further obſerve here, is only this to the Glory of God, that whatever the evil or danger be, or of what ſort ſoever our Enemies, Ghoſtly or Bodily, Temporal, Spiritual or Eternal, God is the only, the Great deliverer we can rely upon, to ſave and deliver us from, and defend, and preſerve us in them all, *Iſaiah* 49.26. *I the Lord am thy Saviour and Redeemer.* Hoſ. 13.4. *There is no Saviour beſides me.* Iſaiah 63.1. *He alone is mighty to ſave.* 2 Pet.2.9. *The Lord knoweth how to deliver the godly out of temptations,* and to reſerve the unjuſt unto the Day of Judgment to be puniſhed. So have you what your Catechiſm teaches you concerning all the petitions in your Lords prayer, there only remains the laſt part thereof, The Doxology or Concluſion. (*For thine is the Kingdom, and the power and the Glory for ever, Amen.*) to lead you to underſtand the true importance whereof I ask you firſt,

Q. *Ought we not to praiſe God alſo, when we pray unto him?*

A. Yes: To all our prayers we muſt joyn praiſes and Thankſgivings.

Cate-

Catechist. The Apostle, *Phil.*4.6. joyns them closely, *Be careful for nothing, but in every thing, by prayer and supplications, with thanksgiving, let your requests be made known to God.* And his precept is, 1 *Thes.*5.18. *In every thing give thanks, for this is the will of God in Christ Jesus concerning you.* Eph.5.20. *We must give thanks always, for all things unto God.* 1 Tim.2.1. *I exhort that first of all, Supplications, Intercessions and giving thanks, be made for all men,* &c. And so *Col.*4.2. we are directed *to watch unto prayer with thanksgiving.* The defect whereof, I hope you remember was what Christ taxed in the *lepers,* Luk.17.17. *Were there not ten cleansed? but where are the nine? for but one of them returned to give thanks.*

Q. *What are those Attributes and Excellencies, in God which we are especially to praise, magnifie and adore?*

A. His Eternal Sovereignty, Power, and Glory.

Q. *What is it that assures you (besides what you learnt in the Preface) that God will hear, and can give you what you pray for?*

A. Those, and other his Attributes, and especially his own Mercy and Goodness for the merits of Christ.

Catechist. It is the very scope of both the Preface, and of this Doxology to assure us hereof, and to strengthen our Faith in prayer, that he both can and will hear and help us. For *Mark.* 9.23. *All things are possible to him that believeth:* Now, as his being our Father, and our Heavenly Father (in the Preface) gives good assurance to our Faith in prayer, so here in the Doxology, we are assured he takes care of us, and doth not, will not utterly neglect us, in any Condition we are in, or can be in, during this Life, no more than any natural and Gracious King, will neglect the safety and welfare of his Subjects, for his is the Kind-

dom and Supreme Soveraignty. *Psal.95.3. He is a great King above all Gods.* Psal. 103. 19. *His Kingdom ruleth over all.* And that he can help, relieve and deliver us, we are sure, because his is the power, *Ps.62.11. Power belongeth unto God, and nothing can be too hard for the Almighty.* 1 Chron.29.12. *In his hand is power and might which none is able to withstand.* And lastly we are assured that he will do it, if we seek unto him, because His is the glory. For so run his promises often, That *He will do, and work for his own names sake, and even for his own glory,* Ezek.36.22. And to all these I may add his Eternity, that is, these are for ever, so that he who hath delivered, doth deliver, and will deliver. For *He is the same, to day, yester day and for ever,* Heb.13.8. *For with him is no variableness, neither shadow of turning,* Jam.1.17. I pray you then,

Q. *To what end or use serves this third and last part of the Lords prayer, The Doxology or Conclusion? (for thine is the Kingdom,* &c.)

A. Both to give God the praise of these his glorious Attributes, and to confirm my Faith to expect the things prayed for; for herein I declare that I trust he will do it of his own mercy and goodness, through Jesus Christ our Lord.

Catechist. I would only upon this answer observe the practice of Gods Saints for your imitation. In all their prayers recorded in Scripture, we find they used to recite Gods Attributes, which was both to give God the praise thereof, and also to shew upon what grounds they built their Confidence of Gods hearing and granting their petitions, which was nothing of their own, no worthiness or good deservings in themselves, but only Gods power, and mercy and goodness. It would be endless to give you the particular instances

instances hereof, you cannot miss of observing it your selves in those prayers you read in the Scriptures. And it is good to follow such footsteps and patterns. There is nothing remains now to teach you, belonging to your Lords Prayer, but only the Word (*Amen*) and in one of these fences is it always used, and to one of those ends it is always intended, wherever it is used, which you have in your Answer to my next Question.

Q. *Why dost thou say, Amen, after your prayers?*

A. To express my stedfast Belief that God can, and will, and my Earnest desire that he would grant them. For *Amen* is as much as to say, so be it.

Catechist. Come we then to the last General Head of Catechism, The Doctrine

Of the Sacraments.

Q. *How many Sacraments hath Christ ordained in his Church?*

A. Two only as Generally necessary unto Salvation, that is to say, Baptism and the Supper of the Lord.

Catechist. I shall reduce this Question and Answer to these that follow, for your better understanding their importance.

Q. *What are the ordinary means of Grace and Salvation?*

A. The Word, Prayer, and Sacraments.

Catechist. Hence we call them Ordinances. Now for the word of God read or preacht, or the Reading and Preaching thereof by lawful Mininisters, set apart and ordained to this Holy Function, by those that have

Authority in the Church to send forth labourers into the Vineyard, for these I say, being Gods Ordinances, or ordinary means of mens Salvation, it is plainly proved by divers Texts, particularly that of the Apostle, *Rom.* 1. 16. *I am not ashamed of the Gospel of Christ, for it is the power of God to Salvation to every one that believeth, whether Jew or Gentile.* Therefore he told the Jews, *Act.*13.26. *That to them the word of this Salvation is sent.* And by the Gospels being published to the Gentiles, he saith, *Rom.*11.11. *That Salvation was come to the Gentiles.* And hence his charge to his Son *Timothy,* 1 Ep.4.16. *Take heed to thy self, and to thy doctrine, continue in them: for in so doing, thou shalt save thy self and them that hear thee.* And it is an excellent place in S. *James* 1. 21. *Lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your Souls.* And for both the Word and Prayer being such ordinances for mens Salvation, there seems to be no less than a Demonstration in *Rom.*10.13,14. *Whosoever shall call upon the name of the Lord shall be saved. But how shall they call on him, in whom they have not believed? or how shall they believe in him, of whom they have not heard? and how shall they hear without a Preacher?* And to shew that we can have no grounds to hope for Salvation, by hearing any but lawfully ordained Ministers, it follows, *How shall they preach, unless they be sent?* Lastly, for the Sacraments being ordinary means of mens Salvation, what can be more express than our Saviours words for Baptism? *John* 3. 5. *Verily, verily, I say unto you, except a man be born again of water, and of the Spirit, he cannot enter into the Kingdom of God.* Mark 16. 16. *He that believeth and is baptized shall be saved.* For the Apostle saith, *Gal.*3.27. *As many as have been baptized into Christ, have put on Christ.* And he calls it therefore, *Tit.*3.5. *The Laver or washing of Regeneration, and renewing of the Holy Ghost.* And St. *Peter* saith expressly, 1 Ep. 3. 21.

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The like Figure whereunto (ſpeaking of *Noahs* Ark, wherein he with Eight Souls was ſaved in the Deluge) *even Baptiſm doth now ſave us*; and for the Lords Supper being an Ordinance for mens Salvation, as it is evident by the Rule of Contraries, for if *He that eats and drinks unworthily, not diſcerning the Lords Body, eats and drinks his own damnation*, 1 Cor. 11.29. then he that eats and drinks worthily, diſcerning the Lords body, eats and drinks his Salvation; ſo Our Saviour ſpake punctually hereof, *Joh.* 6.53,54. *Except ye eat the fleſh of the Son of God, and drink his Blood, ye have no Life in you. Whoſo eateth my fleſh and drinketh my Blood, hath eternal Life, and I will raiſe him up at the laſt day.* I have been the larger in proving all theſe to be Gods ordinances, to ſave mens Souls, that you may ſee (good Children) what cauſe you have to abhor the Quakers Sect as damnable Hereticks, who utterly reject, nay even make a mock at them, eſpecially both the Sacraments. Know therefore, in doing ſo, they reject and deſpiſe the manifeſt Ordinances of God: and certain it is, that as for us Miniſters, in the Diſpenſation of the Word, and Prayer and Sacraments, conſiſts that whole Miniſtration which we have received of the Lord, for the Salvation of men, ſo for you, the people, I ſpeak in the Apoſtles words, *Heb.* 2.3. *How ſhall ye eſcape if ye neglect ſo great Salvation? which at firſt began to be ſpoken by the Lord himſelf, and was confirmed* to the world *by them that heard him*, and by them whom they Commiſſioned for it, ſuch as *Timothy* and *Titus*, it was Committed to other faithful men, from age to age ſucceſſively *able to teach others alſo*, 2 Tim. 2.2. Let us then go on,

Q. *Who ordained the Sacraments?*

A. Jeſus Chriſt.

Catechiſt. It is not in the Churches power to ordain new Sacraments; it belongs only to God, and his

Son Christ Jesus. For the Covenant is Gods, and therefore it is his Prerogative to ordain Sacraments, to be Seals of the Covenant. And who but he, can either give the Grace signified by the outward Signs or Elements, or can punish the unworthy Receivers of them, or such as be unfaithful to their part of the Covenant made and renewed in them?

Q. *How many Sacraments then did Christ ordain?*

A. Two only as generally necessary to Salvation.

Q. *Why do you hold two Sacraments and no more?*

A. Those other five which the Papists account Sacraments (*viz.* Orders, Confirmation, Extreme Unction, Penance and Matrimony) answer not the Definition of a Sacrament, for they neither were all ordained by Christ, nor have they any visible sign representing some Spiritual Grace, nor any promise to make them Seals of Grace and pardon unto us.

Catechist. It is apparent Christ ordained two Sacraments, *Matth.* 28. 19. *Go, teach and baptize all nations, in the Name of the Father, and of the Son, and of the Holy Ghost*; and that his mind was that this should continue always in his Church is manifest from his promise, and *Loe I will be with you,* (and your Successors so teaching and baptizing) *alway to the end of the world.* And for the Lords Supper, Christs Institution thereof is to be seen in the Holy Gospel, and it is as fully recited by St. *Paul,* 1 *Cor.* 11. as by any of them, ver. 23. *What I have received of the Lord, that have I delivered unto you, that the Lord Jesus, the same night that he was betrayed, took bread, and brake it, and gave*

gave it to them all ſaying, ver. 25. *This do in remembrance of me*, in like manner he took the Cup, *&c.* and that it was his mind that this alſo ſhould be a ſtanding, perpetual Memorial of himſelf in his Church, appears ver. 26. *As often as ye eat this bread, and drink this cup, ye do ſhew forth the Lords death till he come*, that is, to Judgement, even till the end of the world. Theſe are plain Texts againſt the Anabaptiſts, Catabaptiſts, and Quakers, who clearly aboliſh both theſe Sacraments.

But no apperance of any ſuch Texts is there for the other five added to theſe two in the *Romiſh* Church. I need but give you an abſtract of what the Article of our Church ſaith, that for Penance, as the Papiſts uſe it, and Extreme Unction, they are no better than corrupt imitations of the Apoſtles, without any ſhew of warrant for ſo doing. And others of them, as Orders, and Matrimony, are ſtates of Life indeed allowed in Scripture, but have not the nature of Sacraments, to be ordinary means of Salvation. And theſe altogether, with Confirmation, have no viſible ſigns or Ceremonies ordained of God, as Baptiſm, and the Lords Supper have. Let the Adverſaries ſhew any of theſe, if they can, by the Scriptures, but they can do no ſuch thing, which therefore can by no means be counted in the number of the Sacraments, ſtrictly ſo called, ordinary means neceſſary for all to receive for their Salvation, but the moſt that can be ſaid is that ſome of them may be eſteemed Holy Rites and Ceremonies, in their due place. For the two Sacraments then I ask you,

Q. *How are theſe two generally neceſſary to Salvation?*

A. They are neceſſary to be uſed, if they can be had, and whoſoever ſlight, or willfully neglect them, they highly offend God, and endanger their own Salvation.

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Catechist. These two thus instituted by Christ must necessarily be used by all Christians, all that will own their Christianity, and obey Christ, and his Gospel. For Christs Commandment to his Apostles was positive, that as they should, teach or disciple, (as the word signifies) so baptize all Nations they came to; and who can choose but see him urging a necessity of Baptism, upon all that would become members of his Church, which he expresseth by entring into his Kingdom, in that forequoted Text, *Joh.*3.5. *Except a man be born again of water, and of the Spirit, He can in no wise enter into the Kingdom of God.* (except) mark the word. And for the Lords Supper, it is to any Apprehension as strict a Commandment, as any in the Scriptures, That his Ministers *take the bread, and cup, and give them, and that the people eat and drink thereof in remembrance of him,* and that for this end, *the shewing forth the Lords death,* and that for so long a continuance, *till he come. Do this,* is the word, and therefore there is nothing more to be inquired, but whether it be done, or not done, to shew our Obedience or Disobedience to his plain Commandment; in short, wilfully to neglect either of those Sacraments, (whereof too many (God knows) are notoriously guilty among us,) is to contemn Christs own Ordinance and Appointment, and what man can hope to be saved, but in the way appointed by Christ Jesus himself the Saviour of men? Now let me instruct you more distinctly, first in the nature of a Sacrament in general, and then of the two Sacraments apart,

Q. *What meanest thou by the word, Sacrament?*

A. I mean an outward visible sign of an inward spiritual Grace, given unto us, ordained by Christ himself, as a means whereby we

we receive the ſame, and a pledge to aſſure us thereof.

Q. *How many parts are there in a Sacrament?*

A. Two: an Outward viſible ſign, and an inward ſpiritual Grace.

Catechiſt. That you may underſtand theſe more clearly, I ask you,

Q. *What is that you call the outward ſign in a Sacrament?*

A. That which we ſee with our Bodily eyes.

Q. *What is that you call the inward Spiritual Grace?*

A. That which the eye of Faith diſcerns in the viſible ſigns.

Catechiſt. You ſee water in Baptiſm, and Bread and Wine in the Lords Supper with your eyes. They are ſet before you, and you ſee them, and ſo they are Signs both outward and viſible in the Holy Sacraments. But what is ſignified and conferred by theſe outward viſible things to your Souls, this is no object of, nor can be diſcerned by your bodily eyes, for it is the Soul alone that can diſcern them there by the eye of Faith, upon the account of Chriſts promiſe to his own Ordinance and Inſtitution: the Grace ſignified and conveyed therefore is wholly inward and ſpiritual.. Tell me then,

Q. *For what uſes are theſe Outward Signs, or parts in the Sacraments Ordained and Inſtituted?*

A. To be Signs ſignifying, and means conveying, and pledges aſſuring the Graces ſignified to Beleivers,

Catechiſt. They are Signs ſignifying or repreſenting the ſpiritual Grace, for Example, Water in Baptiſm ſignifies

ſignifies and repreſents The Holy Spirits cleanſing the Soul polluted by Original ſin, in and through the blood of Chriſt. And in the Lords Supper, The Bread broken ſignifies and repreſents Chriſts Body bruiſed, and torn, and crucified; and the Wine poured out ſignifies and repreſents his blood ſhed upon the Croſs, for Remiſſion of ſins. And thus as the Apoſtle ſaith, *Gal.* 3.2. *Chriſt Crucified is ſet before our eyes,* in viſible Types, and Signs, and Repreſentations; and they are alſo means or Inſtruments, or as it were Conduit pipes ordained by Chriſt, to convey the Graces and Benefits ſignified to the worthy Receivers. Yea and *pledges to aſſure us thereof,* Seals of the Covenant of Grace, as our Seals are of Bonds or Evidences, or as Circumciſion was to *Abraham,* Rom. 4. 11. *He received the Sign of circumciſion, a Seal of the Righteouſneſs of Faith.* As ſure as we receive the One, ſo ſure ſhall we receive and be made partakers of the other, if the fault be not in ourſelves. All thoſe will be much more clear in Queſtions and Anſwers upon each Sacrament. Firſt then, of Baptiſm. And firſt let me hear you anſwer out of the Church Catechiſm:

Q. *What is the outward part or ſign in Baptiſm?*

A. Water, wherein the perſon is baptized in the Name of the Father, and Son, and Holy Ghoſt.

Q. *What is the inward and ſpiritual Grace?*

A. A death unto ſin, and a new birth unto Righteouſneſs; for being by nature children of wrath, we are hereby made the children of Grace.

Q. *What is required of perſons to be baptized?*

A. Repentance, whereby they forſake ſin, and Faith, whereby they ſtedfaſtly believe the

the promiſes made to them in that Sacrament.

Q. *Why then are Infants baptized, when by reaſon of their tender age they cannot perform them?*

A. Becauſe they promiſe them both by their ſureties, which promiſe when they come to age, themſelves are bound to perform.

Catechiſt. Let us look over theſe again carefully and break them into other plain and ſhort Inquiries.

Q. *What thing did Chriſt ordain to be the outward Sign to be uſed in Baptiſm?*

A. Water only.

Catechiſt. Obſerve, Water, and Water only. Our Wild Quakers ſpeak moſt ſcornfully and Contemptibly of Water-Baptiſm. But it is plain, Our Saviour himſelf was Baptized in the River *Jordan*. And all beſides him, we read of in the Scriptures, that were either baptized by *John* the Baptiſt, or by Chriſt's Apoſtles, were baptized with water and Chriſts promiſe; *Matth.* 28. 19, 20. *Woe to be with his Miniſters ſo baptizing to the worlds end.* The Text is well known (once, and again) before quoted, *Joh.* 3. 5. *Verily, Verily I ſay unto thee, Except a man be born again of water, and of the Spirit,* (mark, of water as well as of the Spirit,) *He cannot enter into the Kingdom of God.* And as this is neceſſary to teach you the neceſſity of water, to arm you (Children) againſt the Quakers error, So do I expreſs the anſwer thus (water only) to exclude the Papiſts naſty uſe of Spittle, and all other their Apiſh Rites and Ceremonies in Adminiſtration of this Sacrament, for which they have no ſhew of warrant in Gods word: if they have it, let them ſhew it.

Q. *What then is the right form or manner of Baptizing?*

A. Dipping or ſprinkling, In the name of the Father, Son, and Holy Ghoſt. *Cate-*

signifies and represents The Holy Spirits cleansing the Soul polluted by Original sin, in and through the blood of Christ. And in the Lords Supper, The Bread broken signifies and represents Christs Body bruised, and torn, and crucified; and the Wine poured out signifies and represents his blood shed upon the Cross, for Remission of sins. And thus as the Apostle saith, *Gal.* 3.2. *Christ Crucified is set before our eyes,* in visible Types, and Signs, and Representations; and they are also means or Instruments, or as it were Conduit pipes ordained by Christ, to convey the Graces and Benefits signified to the worthy Receivers. Yea and *pledges to assure us thereof,* Seals of the Covenant of Grace, as our Seals are of Bonds or Evidences, or as Circumcision was to *Abraham,* Rom. 4. 11. *He received the Sign of circumcision, a Seal of the Righteousness of Faith.* As sure as we receive the One, so sure shall we receive and be made partakers of the other, if the fault be not in ourselves. All those will be much more clear in Questions and Answers upon each Sacrament. First then, of Baptism. And first let me hear you answer out of the Church Catechism:

Q. *What is the outward part or sign in Baptism?*

A. Water, wherein the person is baptized in the Name of the Father, and Son, and Holy Ghost.

Q. *What is the inward and spiritual Grace?*

A. A death unto sin, and a new birth unto Righteousness; for being by nature children of wrath, we are hereby made the children of Grace.

Q. *What is required of persons to be baptized?*

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the promiſes made to them in that Sacrament.

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A. Becauſe they promiſe them both by their ſureties, which promiſe when they come to age, themſelves are bound to perform.

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Q. *What then is the right form or manner of Baptizing?*

A. Dipping or ſprinkling, In the name of the Father, Son, and Holy Ghoſt. *Cate-*

Catechist. There is no question but diving or dipping was mostly used in the first times of Christianity. And it is to be confessed, that the persons baptized going down into the water did excellently well signifie his Death unto sin, and his coming or rising out of the water his rising from his death in sin unto newness of life. To which Actions St. *Paul* alludes, *Rom.* 6.3,4. *Know ye not, that so many as were baptized into Jesus Christ, were baptized into his Death. Therefore we are buried with him by Baptism into death, that like as Christ was raised up from the dead, by the glory of his Father, even so we also should walk in newness of life.* Col. 2.12. *We are buried with him in Baptism, wherein also we are risen again with him,* &c.

But yet in these cold climates, sprinkling instead of dipping hath taken place from the beginning of Christianity, and hath always been thought sufficient, and not without all warrant in Scripture; but having the expression, sprinkling of the blood of Christ in S. *Peter* 1 Ep. 1.2. *and the blood of sprinkling,* in *Heb.* 12. 24. with the like to Countenance it, however Gods own declaration, *Matth.* 9. 13. *That he will have mercy, and not Sacrifice.* But as for the form of words in Baptizing, they are strictly prescribed in the Institution, *Matth.* 28. 19. *In the Name of the Father, and Son, and Holy Ghost.* And they signifie that what the Minister doth here, it is in the Name, that is, by Commission and Authority from the whole Trinity, and that God will certainly ratifie what his Minister doth in his Name: and on the other hand, the party baptized obliges himself to the Belief and Acknowledgment of the Doctrine of the Trinity, and to serve and obey him. Now this thus explained briefly, I ask you in the next place,

Q. *What doth Baptism suppose or imply?*

A. That we are guilty of Original sin, and

and liable to Gods wrath as soon as we are born.

Catechist. Which is what *David* confesseth of himself, *Ps.*51.5. *Behold I was shapen in iniquity, and in sin hath my Mother conceived me.* Or what the Apostle saith of himself, and other Saints, *Eph.*2.3. *We are all children of wrath, as well as others.*

Q. *What benefit then have we by being baptized?*

A. The pardoning that Original sin, the subduing that natural coruption, and restoring us to Gods favour; so that thereby we are made children of Grace.

Catechist. Hence S. *Paul* calls Baptism, *Tit.*3.5. *The Laver, or washing, of Regeneration, and renewing of the Holy Ghost.* And our Saviour in the forequoted Text, *John* 3.5. ascribes to it *the new Birth*, or being born again, which without more adoe are sufficient proofs of this Answer.

Q. *What is required of persons at age to fit them for Baptism?*

A. Professing and promising Repentance to forsake sin, Faith in Gods promises, and Obedience to Gods Commandments.

Catechist. You all know what S. *John* Baptists Sermon was to them that came to be baptized of him, *Math.*3.3. *Repent ye, for the Kingdom of heaven is at hand.* And it is said upon these terms, chap.4.4. *he baptized them confessing their sins.* Accordingly, the Jews, and particularly them who had been guilty of Crucifying Christ being prickt in their hearts by St. *Peters* piercing Sermon, *Act.*3.18. when they came to that kindly pass as to say, *what shall we do to be saved?* He exhorts them *to repent and be baptized, every one of them, in the name of Jesus Christ, for the Remission of sins.* And from hence

hence Baptism is called, *Luk.*3.3. *The Baptism of Repentance*, and therefore no adult persons can be admitted to it, but such as profess and promise Repentance, Faith, and Obedience, (for these two latter are included in that Repentance which is required *in* order to Baptism) and they joyntly make up (as I shewed in the Beginning of this exercise of Catechizing) Our part of that Covenant. which is sealed in this Sacramen, betwixt God and us, *Mark* 16. 16. *He that believeth, and is baptized, shall be saved.* But now I pray,

Q. *What is required of young Infants to fit them for Baptism.*

A. That they be presented to Baptism by such as profess and promise these things for them, and in their names.

Catechist. Supposing them to come of Christian parents, to whom *the promise is made, and to their seed*, Rom.9.8. And otherwise how could the Apostles baptize Believers, and their Households, wherein it cannot be conceived, but there were little children, *Act.*16.15. And as Baptism succeeds Circumcision, and admits men into the Christian Church, as that did into the Church of the *Jews*, so no more was requisite to make the *Jews* Children capable of Circumcision, and therefore no more than this is now necessary to make Christians Children capable of Baptism, they being both alike Seals of the Covenant.

Q. *Will others Professing and Promising these things then, in their names, avail the Infants when they come at age?*

A. Yes: if they then willingly take it upon themselves, and afterwards faithfully perform it; not else.

Catechist. We see daily that Parents and Tutors contracts

tracts and bargains do avail their Minors and Pupils in Earthly matters, and why should it not alike in these Spiritual, to bind to their Necessary duties to God? and how God will accept of such Engagements, made in Childrens names, may be evident by these passages, *Deut.*29.11,12. *Moses* engaged the little ones, as well as their Fathers, *to keep the words of the Covenant, and called them altogether to enter into Covenant with the Lord and into his Oath.* Jonah 3.5. *The Ninevites believed God,* and the word of his Prophet, *and fasted, and put on sackcloth, from the greatest of them, even to the least of them.* The good effect whereof was chap. 4.11. *God spared that great city, in which was Sixscore thousand persons that could not discern betwixt their right hand and their left.* Only then Parents and Sureties must see that such Children be well instructed, when they come to years, what Covenant was thus made in their names, and that it will nothing avail them to Salvation, but rather aggravate their Condemnation, if they disclaim it, or do not perform it; no more than any Earthly bargain can benefit them which they refuse to stand to.

Q. *What then doth your being Baptized oblige you to do?*

A. Not to live in any known sin, but to die unto sin, and to lead lives of Righteousness.

Catechist. To remember and consider our Baptism should have influence upon our whole lives. We should always bear in mind what was engaged for us in our names, and therewith arm ourselves against all temptations to sin, that we Covenanted against it in our Baptism, and made a fast and Solemn Vow to cease to do evil, and learn to do good, and to live *in Holiness and Righteousness all the days of our lives.*

Q. *What think ye then of ſuch men, as having been Chriſtned or Baptized live in Impenitency or Unbelief?*

A. They forfeit all the benefits of their Baptiſm, and Gods Covenant of Grace and Forgiveneſs, nay, it ſhall aggravate their Condemnation.

Catechiſt. This is One great Aggravation of the ſins of all impenitent ſinners, even Perjury, or a breach of their Baptiſmal Vow and Covenant. Hear what *Solomon* ſaith, *Eccl.*5.4. *When thou vowest a vow, defer not to pay it, for God hath no pleaſure in fools, pay that which thou haſt vowed. Better it is thou ſhouldeſt not vow, than that thou ſhouldſt vow and not pay.* This holds good in any ſort of Religious lawful vow; much more in this. It had been much better for us that we had never been Baptized, than if having been ſo, we break our Baptiſmal Vow and Covenant, by a wicked and ſinful courſe of life. With which ſad Reflection I conclude what I ſhall teach you of the firſt Sacrament, That of Baptiſm. I ask you then in the next place.

Q. *What is the other Seal of the Covenant of Grace beſides Baptiſm?*

A. The Lords Supper: wherein we renew our Covenant with God, which we made in Baptiſm, and are nouriſhed in, as we are by Baptiſm admitted into the Church.

Catechiſt. Chriſt himſelf calls this Sacrament, *Matth.* 26.28. *The blood of the new Teſtament.* And S. *Paul, Heb.*10.29. calls it, *The blood of the Covenant.* For he there ſpeaks of their great guilt, who *count the blood of the Covenant an Unholy thing.* In ſhort, as it was the Blood of Chriſt ſhed upon the Croſs, that ratified the Covenant of Redemption, and forgiveneſs to mankind; ſo

ſo in this Sacrament repreſenting and exhibiting that blood of Chriſt for remiſſion of ſins, to all worthy Receivers, we have God ſealing His part of his Covenant, and aſſuring us thereof, and we for our parts, do renew Our Vow to God, Conſecrating and devoting ourſelves again here to his Service and Obedience. Let us hear then what your Catechiſm teacheth you of this Bleſſed Sacrament.

Q. *For what end was the Sacrament of the Lords Supper ordained?*

A. For the continual remembrance of the Sacrifice of the death of Chriſt, and the benefits, which we receive thereby.

Catechiſt. We are not to drop one word in this anſwer, and to the end therefore you may take due notice of every one, I pray you anſwer me theſe Inquiries.

Q. *What is the great and chief end of the Lords Supper?*

A. To keep Chriſts death in continual memory, and the benefits thereby purchaſed for us.

Catechiſt. It is a plain Text for this, 1 *Cor.* 11, 25, 26. At the Inſtitution of this Sacrament Our Saviour bad his Diſciples, *Do this* (that is, all that I have done in your ſight) *in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew forth the Lords death till he come.* The Bread broken and the Wine poured out do apparently and evidently ſhew forth in ſenſible ſigns, the death of Chriſt, how his body was broken, rent, and torn by the thorns, and courges, and nails, and ſpear, and how his blood was ſhed in ſtreams from his wounded head, and hands, and feet, and ſide, on the Croſs, *Gal.* 3. 1. *They evidently ſet forth Chriſt crucified before our eyes,* amongſt us.

Q. *For what end did Christ die?*

A. To be a Sacrifice of propitiation for our sins to his Father.

Catechist. Mark well those words (the Sacrifice of the death of Christ.) 2 *Cor.*3.21. *He was made sin for us, who knew no sin,* that is, He was made a Sacrifice for them, *Isaiah* 53. 10. *He made his Soul,* (that is his life) *an offering for sin.* Eph.5.2. *He gave himself a Sacrifice unto God for a sweet smelling savour,* &c. 1 *Joh.*2.1. *If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the propitiation* (or a propitiatory Sacrifice) *for our sins,* and not for our sins only, but also *for the sins of the whole world.* By all which Texts it is manifest, such is the nature of Christs death, It was in a full sence a Sacrifice, a Sacrifice of propitiation or Atonement. For *Col.* 1. 20. *He made peace through the blood of the Cross.* So that, *Rom.* 5. 1. *Being justified by Faith, we have peace with God through Jesus Christ our Lord.*

Q. *Is Christ then offered up as a Sacrifice in the Lords Supper?*

A. No: But therein is a lively Representation or Commemoration of that Sacrifice, which Christ once for all offered for all upon the Cross.

Catechist. I would desire you to mind this well, to arm you against the Papists abominable Mass, for therein they will have Christ to be daily offered up as a Sacrifice for the quick and the dead. And of this they boast that it is done daily in their Church, as if Christs offering up himself once for all upon the Cross was not sufficient to satisfie Gods justice for our sins. But in opposition to this great Abomination of the *Romish* Church, agreeable to the language of Holy Scripture and of the primitive Fathers, we hold the Lords

Lords Supper to be only a Commemoration of that one Sacrifice once offered upon the Cross, and for proof hereof we appeal to the Apostle, *Heb.* 9. 25, 26. *He was not* (our Apostle saith) *to offer himself often, as the High priest entred into the most Holy place every year with the blood of others: For then must he have often suffered since the Foundation of the world: But now once in the end of the world, hath he appeared to put away sin by the Sacrifice of himself.* And again, ver. 28. He saith, *Christ was once offered to bear the sins of many,* and again chap. 10. 14. *By one offering hath he for ever perfected them that are Sanctified.*

Q. *How often is the Lords Supper to be Administred and received?*

A. So often that we may have Christs death in continual remembrance.

Catechist. The Apostle saith, 1 *Cor.* 11. 28. *As often as ye eat this bread, and drink this cup,* &c. plainly intimating that the Christians of *Corinth* did it often. And doubtless so often ought all Christians to do it, that Christs death may be had in continual remembrance. Mark the words in your Answer, (*for the continual remembrance of the Sacrifice of the death of Christ.*) It is hard to conceive that they can have Christs death in continual remembrance, who seldom Communicate, perhaps never all the year long, but at *Easter.* And quite contrary did the first Christians, whose pattern we ought to follow as near as we can, they certainly communicated every day, or at least every first day of the week, every Lords day. It was one part of their constant, publick, and Solemn Service, *Act.* 2. 41. *They continued stedfastly in the Apostles Doctrine, and fellowship, and in breaking of bread and in prayers.* And it is said, ver. 46. *They continued daily with one accord in the Temple,* (that is, joyning with Gods people the Jews in prayers there, and in their Temple Service) *and breaking*

bread from house to house, (that is, in the Upper room, where they as Christian Professors, met together and joyned together in other worship proper to them as Christians,) particularly Communicating together in this Sacrament of breaking of bread, as it is often called in the *Acts*, whence that in ch.20.7. *Upon the first day of the week the Disciples came together to break bread,* (that is, the Sacramental Bread,) which by the figure, *Synecdoche*, means the whole Sacrament. So now let us consider the parts thereof.

Q. *What is the Outward part or sign in the Lords Supper?*

A. Bread and Wine which the Lord hath commanded to be received.

Q. *What is the inward part or thing signified?*

A. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lords Supper.

Catechist. Let us again reduce these Answers into more particular ones, for your fuller knowledge of the Instructions contained in them.

Q. *What is it that you see with your bodily Eyes in the Lords Supper?*

A. Bread and Wine.

Catechist. Mark it well, we Protestants do in opposition to the Papists gross Errour of Transubstantiation, or the Bread and Wines being turned into the Substance of Christs Body and blood, hold that they remain Bread and Wine still, as well after their Consecration as they were before, that there is no Substantial change of them, but only a Sacramental one, as to their Use. And enough it is to tell you here for proof hereof, that in all the Scriptures I have cited, you may observe they are constantly called so, by the

the names of bread and wine, and we know by our ſences they are ſo.

Q. *Will it avail men to look or gaze on theſe Elements?*

A. No, unleſs they withall receive them, that is, eat and drink them.

Catechiſt. *I have received of the Lord,* ſaith S. *Paul,* 1 Cor. 11.23. *that which I have delivered unto you, how that the Lord Jeſus, the ſame night that he was betrayed,* (and ſo was ſhortly to dye for us) *took bread, and when he had given thanks he brake it, and he ſaid, Take eat,* &c. After the ſame manner, ver. 25. *He took the cup and ſaid, drink ye all of this.* Matth. 26. 27. *This do ye as often as ye drink it in remembrance of me.* 1 Cor. 11.25. *For as often as ye eat this bread and drink this cup,* &c. So to eat and drink are abſolutely required by Chriſts Inſtitution. So that you muſt learn to anſwer the next queſtion in oppoſition to the cuſtom of the *Romiſh* Church, wherein many are preſent, when the Lords Supper is Adminiſtred, who do not receive it, and in their Maſs the Prieſt alone Communicates, the people are ſpectators only, gazing upon the Hoſt.

Q. *Who Commanded theſe then to be received?*

A. Our Lord Jeſus, and that the ſame night wherein he was betrayed.

Catechiſt. You have heard his expreſs Commandment, *Take, eat, and drink, Do this.* So that it can be no Sacrament which is of Chriſts Inſtitution, or according to his Commandment, where theſe are not done. But being rightly Adminiſtred, as Chriſt Inſtituted and Commanded it to be done, it ſhould make us in love with this Sacrament that he Inſtituted and ordained the celebration thereof, juſt the ſame night wherein he was betrayed, that is, a little before his death, when he was ſhortly to give his life a ranſome

for us, ſo that he left it as a token of his dying love, and what man will not highly value his friends gift and token when he dyed, much more if he laid down his life for his ſake?

Q. *What think ye then of thoſe that will not receive the Sacrament?*

A. They reject Chriſts own Commandment, and ſo in effect diſown their being his Diſciples, or him being their Lord.

Catechiſt. Which are ſo plain by what I have ſaid already, that I need ſay no more, but only mind you of what Chriſt himſelf ſaid, *Joh.*14.15. *If ye love me, keep my Commandments.* Now here you have heard Chriſts poſitive Commandment, and therefore by his own Rule they ſhew they love him not, that obſerve it not, *Matth.*7.21. *It is in vain to ſay, Lord, Lord,* or to pretend any love to Chriſt, or yourſelves to be Chriſtians, if ye reject his Ordinance, and utterly neglect what he himſelf Commanded.

Q. *What do the Bread and Wine, which you ſee with your bodily eyes ſignifie and repreſent to the eye of Faith?*

A. The Body and Blood of Chriſt.

Catechiſt. They are called Chriſts very Body and Blood, *Mat.*26.26. *This is my Body, and This is my Blood,* that is Sacramentally ſo, as the Rock was Chriſt, 1 *Cor.* 10.4. becauſe the Bread and Wine ſignifie, and repreſent, and convey his very body and blood to the worthy Receiver; and obſerve, every Miniſterial Action hath its proper ſignification.

Q. *What doth the Conſecrating or ſetting apart the Bread and Wine ſignifie?*

A. Chriſts Separation or Conſecration for the Work of our Redemption.

Cate-

Catechiſt. That is, *When God laid help upon him that is mighty, and exalted him, as One choſen out of the people,* Pſal. 89.19. And when Chriſt voluntarily undertook this great work to redeem us, ſaying, *Pſal.* 40.7. *Lo I come to do thy will, O God.*

Q. *What do the breaking of bread and pouring out the Wine ſignifie?*

A. Breaking the Bread, repreſents the tearing Chriſts body on the Croſs, and pouring out the Wine, ſhews the ſhedding of his Blood.

Catechiſt. For thus (as I have often ſaid) we do in theſe ſigns and in uſing theſe ſignificant Rites, Ceremonies and Actions, *ſhew forth the Lords death till he come,* 1 Cor. 11.26.

Q. *What doth our eating and drinking them ſignifie?*

A. Our receiving Chriſt, and Union with him.

Catechiſt. Even as our bodily food being taken into our mouth, and chewed with our teeth, and digeſted in our ſtomach, becomes incorporated into our bodily Subſtance, fleſh and blood, ſo are we as Members of Chriſt United to him by eating him Spititually as the bread of Life, *Joh.* 6.35. *Chriſts fleſh is meat indeed, and his blood is drink indeed. Whoſo eateth my fleſh* (ſaid he himſelf,) *and drinketh my blood, hath Eternal Life, and I will raiſe him up at the laſt day.* ver. 55. And again he ſaith, ver 54, 56. *He that eateth my fleſh and drinketh my blood, dwelleth in me and I in him.* And ver. 57. *He that eateth me, ſhall live by me.* And ver. 58. that *for ever.* Upon ſuch good ground and warrant is it ſo expreſſed in the Communion Office, that hereby he becomes One with Us and We One with Him, and we ſhall evermore dwell in him, and he in us. But,

Q. *May not one of theſe Elements be ſufficient for theſe great ends?*

A. No:

A. No: Both are expresly required by the Command and practice of Christ, and his Apostles, and therefore it is presumption and Sacriledge in the Popish Priests to take the Cup from the Laity.

Catechist. It is necessary to teach you this, to arm you against Popery. The words of the Institution are expres, *Mat.* 26.27. *Drink ye all of this.* And S. *Mark* saith, chap.14.23. *They all drank of it.* Here is both precept and practice against the Church of *Romes* presumptuous and Sacrilegious robbing the Laity of the Cup. And I may argue with the Apostle, *Gal.* 3. 15. *Brethren, I speak after the manner of men, though it be but a mans Testament, no man disannulleth, or diminisheth, or addeth thereto, after it be confirmed by his Death.* And how then dare any mutilate this Sacrament, which is the new Testament in Christs blood? Now both fully to arm you against the other great Popish Error, that of Transubstantiation, and also clearly to explain the truth to you, I think it needful to offer you these following Questions.

Q. *Is the Substance of Bread and Wine changed by Consecration into the Substance of Christs Body and Blood?*

A. No: for we evidently see the Substance of Bread and Wine to remain after Consecration.

Catechist. I told you this before, and I must tell you it again, that you may take due notice of it. They are called Bread and Wine after, as well as before Consecration in the Scriptures. And our senses tell us plainly, and assure us they are still bread and wine, that is, We see, and feel, and smell, and tast them to be no other but bread and wine, and therefore to say they are changed Substantially, that is, into the Substance of Christs body and blood, is as well to bely our

our fences as the Scriptures. Know this therefore, what change there is made of or in the Elements by Consecration, it is wholly Sacramental, not in Substance but in their Use.

Q. *But do not we then feed on Christs body and blood in the Lords Supper?*

A. Yes, as truly and really as we do on the Bread and Wine.

Catechist. So your Catechism teacheth you, (*they are verily, and indeed taken and received by the faithful in the Lords Supper,*) and therefore though we Protestants deny the corporeal, we yet do not the Real presence of Christs Body and Blood: Real it is, though spiritual, and not at all the less real, for its being wholly spiritual. And for proof hereof I need but mind you of the Apostles negative questions, which hath the force of the strongest Affirmation, 1 *Cor.*10.16. *The Cup of Blessing which we bless, is it not the Communion of the blood of Christ? and the bread which we break, is it not the Communion of the Body of Christ.* Is it not? that is, it certainly is so. We do here as certainly Communicate of Christs body and blood, as we do of the bread and wine, if we be worthy Receivers. I say, if we be worthy Receivers, for mark the words of your Church Catechism, and out of it answer me the next question.

Q. *Do all that receive the bread and wine, feed on Christs body and blood.*

A. No: but the faithful only.

Catechist. Your Catechism so expresseth it, (*they are verily, and indeed taken and received by the faithful.*) If Unbelievers and wicked men do with *Judas* receive the Signs, yet do they receive them only; not the things signified by them, either Christs body or blood, or their saving benefits, that is, the Remission of their sins, increase of Grace, or assurance of their

Eternal Salvation. *Matth.*16. 25. *It is not meet to take the childrens bread, and cast it to the dogs.* Such pearls belong not to Swine, nay alas, coming unpreparedly, and eating and drinking unworthily, the Apostle tells them what it is that they verily and indeed receive, 1 *Cor.*11. 29. *They eat and drink damnation to themselves, not discerning the Lords body.* Therefore saith Holy Church in her warning to the Communicants excellently, *If any of you be a blasphemer of God, an hinderer or slanderer of his word, an Adulterer, or be in envy or malice, or any other grievous crime, Repent ye of your sins, or else come not to the Holy Table, lest after the taking this Holy Sacrament, The Devil enter into you, as he entred into Judas, and fill you full of all Iniquity, and bring you to destruction both of body and of Soul.* It is then the Faithful only that receive real benefit of this Sacrament, and really feed on Christs body and blood. Now I ask you,

Q. *Do the faithful feed on Christs body and blood carnally?*

A. No: it is after a spiritual manner only.

Catechist. I told you this before, and now call upon you to speak it yourselves, that it may take deeper impression on you. And I prove it by one Text, *Joh.* 6.63. when the Disciples were offended at our Saviours telling them of eating his flesh and drinking his blood, He thus explained himself, *The flesh profiteth nothing, it is the spirit that quickneth. The words that I speak unto you, they are Spirit, and they are life,* that is, they have a spiritual, and not a litteral or carnal sence and meaning. And when I have asked you one question more, I must needs think you have attained a competent understanding of the doctrine of this Sacrament as it is thus far taught you in your Catechism.

Q. *Since we see nothing but bread and wine, and since our hands, handle and feel, and our*

Tast

Taſt perceives nothing but bread and wine, how can we be ſure that we do verily and indeed feed on Chriſts Body and Blood?

A. By Faith in the promiſe of Chriſt, for he called the Bread his body, and the Wine his Blood, and therefore will undoubtedly with the Signs give the things ſignified.

Catechiſt. And this I conceive is the great thing aſſured us by Chriſts ſaying, *Matth.*25.26,28. *This is my Body, and This is my Blood,* the Blood of the New Teſtament, not that the Bread and Wine are at all Tranſubſtantiated into Chriſts Body and Blood, or that the Body and Blood are corporally or carnally in or under the Bread and Wine, which is the *Lutherans* Conſubſtantiation, but we are here aſſured by our Saviour, that with the one, God will certainly give the other to all worthy Receivers. Chriſts word will be made good to us, if the fault be not in ourſelves. It is Faith in his word and promiſe, (who if he ſpeak the word, can create a new world) that aſſures us thereof. Of receiving and feeding upon Chriſts Body and Blood and all the benefits of the Bleſſed Sacrament.

Q. What then are the benefits you receive thereby?

A. The ſtrengthening and refreſhing of our Souls by the Body and Blood of Chriſt, as our Bodies are by the Bread and Wine.

Catechiſt. Conſider well this anſwer, and then tell me,

Q. Do we feed our bodies in the Lords Supper?

A. No, it is a ſpiritual feaſt for our Souls only.

Catechiſt. This is no trifling queſtion, but needful, as experience ſhews. It is our Souls we come to feed here with their ſpiritual food, not our Bodies with the ſenſual proviſions, as the Prophet *Iſaiah* ſaith, 25. 6. *The Word and Sacraments are feaſts of fat things*, for our ſouls provided

provided for us *in Gods Holy mountain*, in the Churches or Congregations of his people. *In this mountain shall the Lord of Hosts, make unto all people a feast of fat things, a feast of wine on the lees, fat things full of marrow, of wine on the lees well refined.*

Q. *How are our Souls fed in the Lords Supper?*

A. They are strengthened, refreshed, or comforted with Christs Body and Blood, as truly and really, as our Bodies are strengthened and refreshed by Bread aud Wine.

Q. *How are our Souls so truly and really strengthned in the Lords Supper?*

A. As it assures us of Gods love in Christ, the pardon of our sins through the Merits of Christs Death, the Grace and Comforts of his Holy Spirit, Peace and Union with God, and a title to his Eternal Glory.

Catechist. Bread and Wine (you know) are two chief creatures of God provided for our bodily sustenance; Bread to be the *staff of Life, to strengthen the body*, Psal. 104.15. And *Wine to make glad the heart of man, to cheer him up*, as it is expressed, *Judg.* 9.19. whence that of *Solomons* Mother, *Prov.* 31.6, *Give strong drink unto him that is weary, and wine unto those that are heavy of heart.* Now those great benefits we have in the Lords Supper in our Souls in the inner man, if we be worthy Receivers. For from Christs Body and Blood therein given unto us, we have strength that fortifies our Souls against all our spiritual enemies. How is that? Thus: Meditating on Christs dying for us, we must think it monstrously Ungrateful, and very abominable, if we yeild ourselves slaves to those sins, which crucified our Dear Saviour. Besides we have Gods Holy Spirit hereby as by a Conduit pipe conveyed to our Souls, and the graces thereof quickned and increased in

in us, so that we shall be able *to do all things*, all our Duties, *through Christ strengthning us*, Phil. 4. 13. And then, for Refreshment, being weary and heavy laden with, and deeply sorrowful for our sins (as we ought always to be, when we come to the Lords Supper) Being *oppressed under their burdens, as too heavy for us to bear*, Psal. 38. 4. and the deep sence of Gods wrath and displeasure for them, we are in this Blessed Sacrament refreshed with Gods sealing his Covenant and assuring us of their pardon, and Remission according to those sweet words of our Saviour, *Matth.* 11. 28. *Come unto me all ye that are weary and heavy laden, and I will refresh you.* For certainly it is here, if any where, that we may justly hope to find this Refreshment, *This cup* (as our Saviour saith, *Matth.*26.28.) *being the blood of the New Testament* (or of the new Covenant) *which was shed for many for the Remission of sins.* And besides, In this Sacrament all the promises, all the benefits of the new Covenant are ratified and confirmed to us in Christs Blood here represented, all the Benefits (I say) of the Covenant of Grace, Justification and Sanctification, Grace, and pardon, and peace, Union with God and Christ, or with God by Christ, Mercy and Salvation, These, with whatever benefits Christ hath purchased for us by his Death and Passion, are here conveyed and made over to all worthy Receivers, and therefore well may we say that to partake hereof is for the *strengthning and refreshing of our Souls, by the Body and Blood of Christ, as our bodies are* strengthned and refreshed *by the Bread and Wine.* To the last Question then in your Catechism, there is nothing more requisite to assure us of all these great benefits, but only our being rightly qualified for it. I therefore ask you first in the words of your Catechism, and then desire a more particular account from you of the several lessons taught you in it.

Q. *What is required of them that come to the Lords Supper?* A. To

A. To examine themselves, whether they truly repent them of their sins, stedfastly purposing to lead a new life, to have a lively Faith in Gods mercy through Christ, with a thankful remembrance of Christs death, and to be in charity with all men.

Q. *Shall all receive those great benefits that come to the Lords Supper?*

A. Only those that are duly prepared and receive it worthily.

Catechist. This is but a further explanation of what you learnt before, that it is the faithful only that do verily and indeed receive Christs body and blood. Now here you learn, that no promise of Grace or Mercy, Remission or Salvation is here made sure to any other, but prepared and worthy Receivers. Nay to all others (as I have said) to all that are impenitent, in their sins, there is threatned, not only temporal judgments, but also Eternal damnation: for, for this cause saith the Apostle, 1 *Cor.* 11.30. *Many are weak and sickly among you, and many sleep*, that is, are stricken with death; for this cause, that is, for eating and drinking unworthily, nay ver. 29. *He that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lords body.*

Q. *How then must you prepare yourselves for the Lords Supper?*

A. By self examination before we come.

Catechist. St. *Paul's* Text is very plain, 1 *Cor.* 11.28. where he prescribes this remedy to prevent Gods temporal judgments, and Eternal damnation, by eating and drinking unworthily, *Let a man examine himself, and so let him eat of that bread, and drink of that cup.* Let him prove (that is) and try himself in what estate he is

s towards God, as a man tries gold by the touch-ſtone.

Q. *What things muſt we eſpecially examine ourſelves of?*

A. Of the truth and ſincerity of our Repentance, new Obedience, Faith, Thankfulneſs and Charity.

Q. *May any notorious Cuſtomary ſinners come to the Lords Supper?*

A. No: not without Unfeigned Repentance, anſwerable to their ſins.

Catechiſt. All are invited to come, but withall, all are directed alſo to prepare themſelves before they come. The moſt wicked wretch is bidden, but it is with this caution, that he puts on his *wedding garment*, Matth. 22.12. that is, of true repentance, and all other Graces befitting this Holy Solemnity. And he that hath not on him this Wedding garment required by God in Holy Scripture, can expect no better entertainment than the Kings challenge of him in the Parable there of the Marriage of his ſon, *Friend how cameſt thou in hither not having a Wedding garment?* and you ſhould remember, that he being *ſpeechleſs*, that is, inexcuſable, The *King commanded his ſervants ſaying, Bind him hand and foot, and caſt him into outer darkneſs, there ſhall be weeping and gnaſhing of teeth.*

Q. *Will that then excuſe mens coming to the Lords Supper, that they are not prepared, or have not repented?*

A. No: it rather aggravates, than excuſes their ſin of not comming, while they never endeavour to fit and prepare themſelves.

Catechiſt. Mind, Their not Preparing is a ſin, and their not Coming is a ſin, and one ſin cannot excuſe

another, but aggravates it when it is willful; and here it must needs be so, because the reason of mens not preparing themselves for the Lords Supper is most commonly because they have a desire to live on in their sins, and therefore they have no mind to come to the Lords Supper, because it will bind them to leave their sins, and put them upon holy purposes and resolutions of new life, which they do not think to do. Now I pray you read and consider the Ministers Exhortation to the Communion in the Office for it; and at present I shall only put you in remembrance of that terrible doom that was passed upon them who excused themselves, and refused to come to the Kings feast, when they were invited to it, *Luk.*14.24. *The Lord said, I say unto you, none of those which are bidden shall taste of my Supper.*

Q. *What then is the unquestioned Duty of all Christians?*

A. To set upon the Preparing for the Lords Supper, whenever they are invited to it; to Receive it reverently and devoutly, and to be afterwards careful of performing their holy Vows, and good resolutions made therein.

Catechist. This evidently follows from all that hath been said, and it shews you the duties you are to perform before, and at, and after your Receiving this Sacrament. And now all the Questions and Answers that follow here are for this end, to explain those great duties of Repentance, New Obedience, Faith, Thankfulness, and Charity, to the meanest capacity; which since all men know them to be generally required in all good books that treat of this Sacrament, and who can say but they are injoyned us in Gods Word in our whole Conversations? How much more requisite then are they in us, when we are to make our most solemn addresses to Gods Altar? I shall only therefore

desire

desire my Youth to give some fair account of these duties, and spare my further pains, and time in quoting particular Texts of Scripture for them, referring all, both elder and younger to their good books for a more particular instruction concerning them, especially that incomparable Book, *The Whole Duty of man.*

Q. *What is that Repentance, and New Obedience whereof all must examine themselves in Preparing themselves for the Lords Supper?*

A. A man must compare his heart and life with every Commandment, and bewail and confess unto God all the sins he finds himself guilty of, and stedfastly resolve to forsake them, and ever after to endeavour a new, that is, an holy life,

Q. *What is that lively Faith required in Gods mercy through Christ?*

A. Knowing his own Misery by sin, a man must both understand and believe the sufficiency of Christs Death, to Satisfie Gods justice for sin, and Gods willingness to pardon sin for Christs sake, upon Covenant terms to all Believers.

Q. *What is the Thankfulness required?*

A A serious considering of Christs wonderful Love in dying to purchase such great benefits, and an affectionate Commemorating this with the most hearty Thanksgivings.

Q. *What is that Charity whereof a man must examine himself.*

A. Being

A. Being sorry for all injuries done to others, and ready to make satisfaction to his power, a man must be ready to be reconciled to those that have injured him, and heartily forgive them, and chearfully give them that are in need, as he is able.

Q. What think ye then of the ignorant, that do not at all understand the meaning of this Sacrament, and of all Unbelievers, or the Unthankful, or malicious persons, or them that are out of Charity?

A. I think they will have no comfort of this Holy Feast of Charity; and being unfit for it, can have no hope to receive the Pardon or Grace promised in the Covenant, and Sealed in this Sacrament.

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